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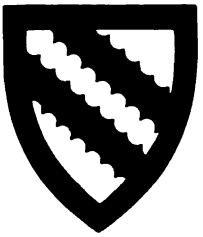

Isabelle and Sidney Swensrud
Book Fund

A Practical Treatise

ON

ETIQUETTE AND DRESS

OF THE

BEST AMERICAN SOCIETY.

REVISED BY S. L. LOUIS.

Few to good breeding make a just pretense;
Good breeding is the blossom of good sense:
The last result of an accomplish'd mind,
With outward grace, the body's virtue, joined.

YOUNG.

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UNION PUBLISHING HOUSE,
NEW YORK, BOSTON, CINCINNATI, AND ATLANTA, GA.
CHAS. L. SNYDER & CO., CHICAGO.
1881.

C. 2

Entered according to Act of Congress in the year 1881, by
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PREFACE.

So much has been written on the subject of etiquette and dress, that it would seem almost impossible to say anything new. In the preparation therefore of this work the author has drawn largely from all the best available authorities on the subject, believing that the combined thoughts and observations of the best thinkers and writers, would be far more valuable than anything emanating from the pen of any one person.

No one however influential, or occupying a position however exalted, could presume to dictate rules for the conduct of others, and at the same time retain their esteem and friendship; for this reason the name of the author of this book is withheld. And yet, no one will question the necessity and utility of a work of this kind. Its object is not only to give the usages of our best American society, to disregard which (though many of them seem—and are arbitrary) would subject the offender to the epithet of

"ill bred," but to impart that information by which anyone may be enabled to acquire gentlemanly ease, or graceful ladylike deportment, so that their presence will be sought for, and they will not only learn that great art of being thoroughly *at home* in all societies, but will have that rarer gift of making every one around them feel easy, contented and happy.

To what extent the object of the work is attained, we will leave to our readers to decide.

The author desires to express his thanks to those ladies who so kindly and materially assisted in the preparation of the chapters on the toilette, dress, &c., and hopes that the precepts laid down in this work be not followed as infallible oracles, but that they be combined with that good sense and good judgment, which alone are the touch-stone of all *true* gentility and good manners.

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INTRODUCTORY.

CHAPTER 1.

HIGH birth and good breeding are the privileges of the few; but the habits and manners of a gentleman may be acquired by all. Nor is their acquirement attended with difficulty. Etiquette is not an art requiring the study of a lifetime; on the contrary, its principles are simple, and their practical application involves only ordinary care, tact and sagacity.

To gain the good opinion of those who surround them, is the first interest and the second duty of men in every profession of life. For power and for pleasure, this preliminary is equally indispensable. Unless we are eminent and respectable before our fellow-beings, we cannot possess that influence which is essential to the accomplishment of great designs; and men have so inherent, and one might almost say constitutional, a disposition to refer all that they say and do, to the thoughts and feelings of others, that upon the tide of the world's opinion floats the complacency of every man.

And here we may find the uses of etiquette. We are not all equally civilized; some of us are scarcely more than savage by nature and training, or rather lack of training. Yet we all wish to put on the regalia of civilization that we may be recognized as belonging to the guild of ladies and gentlemen in the world.

The requisites to compose this last character are natural ease of manner, and an acquaintance with the "outward habit of encounter"—dignity and self-possession—a respect for all the decencies of life, and perfect freedom from all affectation.

It is an express and admirable distinction of a gentleman, that, in the ordinary affairs of life, he is extremely slow to take offense. He scorns to attribute ungentle motive, and dismisses the provocation without dignifying it by consideration. For instance, if he should see trifling persons laughing in another part of a room, when he *might* suppose that they were sneering at him, or should hear a remark from a person careless of his speech, which he *could* construe to be disrespectful to himself, he will presume that they are swayed by the same exalted sentiments as those which dwell within his own bosom, and he will not for a moment suffer his serenity to be sullied by suspicion. If, in fact, the others have been not altogether unwilling to wound, his elevated bearing will shame them into propriety.

A gentleman never is embarrassed, when, in the carelessness of conversation, he has made use of any

expression which is capable of an indecent signification, and which, in vulgar society, would be the prelude of a laugh. He gives his company credit for refinement of mind and entire purity of association, and permits himself to speak with freedom of those things which are commonly the accessories of evil, without feeling any apprehension that the idea of the evil itself may be excited.

In whatever society, or in whatever part of the world, a gentleman may happen to be, he always complies externally with the spirit and usages of the place.

His constant effort is never to wound the feelings of another, and he is well aware that prejudice can excite feeling quite as strongly as truth. Of course, this compliance is not to be made at the expense of honor and integrity.

A gentleman is distinguished as much by his composure as by any other quality. His exertions are always subdued, and his efforts easy. He is never surprised into an exclamation or startled by anything. Throughout life he avoids what the French call *scenes*,—occasions of exhibition, in which the vulgar delight. He of course has feelings, but he never exhibits any to the world.

A gentleman always possesses a certain self-respect,—not indeed touching upon self-esteem, and far removed from self-conceit,—which relieves him from the fear of failing in propriety, or incurring remarks.

Indeed, a gentleman, in the highest signification

of the term, is a noble animal. Viewed as furnished with all those qualities which should unite to complete the impression, he may be considered as the image of a perfect man. He has all that is valuable of Christian accomplishment, he has its gentleness, its disinterestedness, its amiableness. Employing, in the regulation of his own conduct, the strictest standard of propriety, and in his expectations of that of others, the most lenient; cautious in accepting quarrel, more cautious in giving cause for it; lending to virtue the forms of courtesy, and borrowing from her the substance of sincerity; forming his opinions boldly, expressing them gracefully; in action, brave, in conference, gentle; always anxious to please, and always willing to be pleased; expecting from none what he would not be inclined to yield to all; giving interest to small things, whenever small things cannot be avoided, and gaining elevation from great, whenever great can be attained; valuing his own esteem too highly to be guilty of dishonor, and the esteem of others too considerately to be guilty of incivility; never violating decency, and respecting even the prejudices of honesty; yielding with an air of strength, and opposing with an appearance of submission; full of courage, but free from ostentation; without assumption, without servility; too wise to despise trifles, but too noble ever to be degraded by them; dignified but not haughty, firm but not impracticable, learned but not pedantic; to his superiors respectful, to his equals courteous;

kind to his inferiors, and wishing well to all.

It is this modest pride which gives him that charming ease, which, above all things, marks his manner. He would converse with Kings, or the embodied "blood of all the Howards," with as much composure as he would exhibit in speaking to his footman.

A perfect gentleman instinctively knows just what to do under all circumstances, and need be bound by no written code of manners. Yet there is an unwritten code which is as immutable as the laws of the Medes and Persians, and we who would acquire gentility must by some means make ourselves familiar with this.

The true gentleman is rare, but, fortunately there is no crime in counterfeiting his excellences. The best of it is that the counterfeit may, in course of time, develop into the real thing.

How shall I describe a lady? Solomon has done it for me:

"The heart of her husband doth safely trust in her."

"She will do him good, and not evil, all the days of her life."

"She girdeth her loins with strength, and strengtheneth her arms.

"She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy."

"She maketh herself coverings of tapestry; her clothing is silk and purple."

"Her husband is known in the gates."

"Strength and honor are her clothing."

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Strength, honor, wisdom, goodness and virtue are her requisites. A woman strong and womanly in all ways, in whom the heart of a husband can safely trust—this is the perfect lady.

That all should seek to shape the way and fashion of their lives in accordance with these models there can be no doubt. The best and surest course to pursue for that end is to look for, and to imitate as far as possible, the manifestations of the characteristics I have endeavored to describe. And that which was at first mere imitation may become at last a second nature.

Good manners were perhaps originally but an expression of submission from the weaker to the stronger, and many traces of their origin still remain; but a spirit of kindliness and unselfishness born of a higher order of civilization permeates for the most part the code of politeness.

As an illustration of this, we cannot do better than cite the requirements of good breeding in regard to women. It is considered perfectly proper in the more barbarous forms of society to treat woman with all contumely. In polite society great deference is paid to her and certain seemingly arbitrary requirements are made in her favor. Thus a gentleman is always expected to vacate his seat in favor of a lady who is unprovided with one. If it were possible to

carry discrimination into this matter of yielding up seats, and require that the young, healthful and strong of either sex should stand that the old, weak and invalid of both sexes might sit, there could be no possible doubt as to the propriety of the regulation.

The wisdom of the social law, as it really is, seems open to question. Yet it is wise and right, nevertheless. Taking men as a whole, they are better able to endure the fatigue of standing than women. Women as the mothers of the race, the bearers and nurses of children, are entitled to special consideration and care on account of the physical disabilities which these duties entail; and even if in their ordinary health they are capable of enduring fatigue, still there are times when to compel them to this endurance is cruel and unjust. Since women prefer, as a rule, to conceal their womanly weaknesses and disabilities as far as practicable, it is impossible for individual men to judge of the strength or weakness of individual women. Thus, when a man rises from his seat to give it to a woman, he silently says, in the spirit of true and noble manliness, "I offer you this, madam, in memory of my mother, who suffered that I might live, and of my present or future wife, who is, or is to be, the mother of my children." Such devotion of the stronger sex to the weaker is beautiful and just; and this chivalrous spirit, carried through all the requirements of politeness, has a significance which should neither be overlooked nc.

undervalued. It is the very poëtry of life, and tends toward that further development of civilization when all traces of woman's original degradation shall be lost.

Those who would think slightingly of the importance of good manners should read Emerson, who says; "When we reflect how manners recommend, prepare and draw people together; how, in all clubs, manners make the members; how manners make the fortune of the ambitious youth; that, for the most part, his manners, marry him, and for the most part, he marries manners; when we think what keys they are, and to what secrets; what high lessons and inspiring tokens of character they convey; and what divination is required in us for the reading of this fine telegraph,—we see what range the subject has, and what relations to convenience, form and beauty. The maxim of courts is power. A calm and resolute bearing, a polished speech, an embellishment of trifles and the art of hiding all uncomfortable feelings are essential to the courtier. . . . Manners impress, as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads; and you cannot rightly train to an air and manner except by making him the kind of man of whom that manner is the natural expression. Nature forever puts a premium on reality."

Lord Chesterfield declared good breeding to be "the result of much good sense, some good nature,

and a little self-denial for the sake of others and with a view to obtain the same indulgence from them." The same authority in polite matters says. "Good sense and good nature suggest civility in general, but in good breeding there are a thousand little delicacies which are established only by custom."

"Etiquette," says a modern English author, "may be defined as the minor morality of life. No observances, however minute, that tend to spare the feelings of others, can be classed under the head of trivialities; and politeness, which is but another name for general amiability, will oil the creaking wheels of life more effectually than any of those unguents supplied by mere wealth and station.

As to the technical part of politeness, or forms alone, the intercourse of society, and good advice, are undoubtedly useful; but the grand secret of never failing in propriety of deportment, is to have an intention of always doing what is right. With such a disposition of mind, exactness in observing what is proper appears to all to possess a charm and influence; and then not only do mistakes become excusable, but they become even interesting from their thoughtlessness and *naivete.* Be, therefore, modest and benevolent, and do not distress yourself on account of the mistakes of your inexperience; a little attention, and the advice of a friend will soon correct these trifling errors.

Morals, lay the foundation of manners. A well-

ordered mind, a well-regulated heart, produce the best conduct. The rules which a philosopher or moralist lays down for his own guidance, properly developed, lead to the most courteous acts. Franklin laid down for himself the following rules to regulate his conduct through life:—

Eat not to dullness; drink not to elevation

Speak not but what may benefit others or yourself; avoid trifling conversation.

Let all your things have their places; let each part of your business have its time.

Resolve to perform what you ought; perform without fail what you resolve.

Make no expense but to do good to others, or to yourself; *i. e.*, waste nothing.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

Wrong none by doing injuries, or omitting the benefits that are your duty.

Avoid extremes; forbear resenting injuries so much as you think they deserve.

Tolerate no uncleanliness in body, clothes or habitation.

Be not disturbed at trifles, or at accidents common or unavoidable, and "be temperate in all things."

Let these rules be applied to the elegant intercourse of life, and they are precisely what is requir-

ed. Those who would set good morals and good manners at variance, wrong both.

That true good breeding consists not in the manner, but in the mind, is one of those insipid common-places that the world delights to be told. That a pleasing exterior of appearance, and an insinuating habit of demeanor, may be perfectly attained by one, to whose feelings honor is a stranger, and generosity utterly unknown, it would be absurd to deny. But there unquestionably goes more than this to the formation of a thorough gentleman. Separated from native loftiness of sentiment, we rarely discover those courtly, and, if I may say so, those magnanimous manners, which constitute a high-bred man.

CHAPTER II.

ENTRANCE INTO SOCIETY.

WOMEN, particularly women a little on the decline, are those who make the reputation of a young man. When the lustre of their distinction begins to fade, a slight feeling of less wonted leisure, perhaps a little spite, makes them observe attentively those who surround them. Eager to gain new admirers, they encourage the first steps of a *debutant* in the career of society, and exert themselves to fit him to do honor to their patronage.

The good will of Women.

A young man in entering society cannot be too attentive to conciliate the good will of women. Their approbation and support will serve him instead of a thousand good qualities. Their judgment dispenses with fortune, talent and even intelligence.

Social Connections.

The desire of pleasing is, of course, the basis of social connection. Persons who enter society with the intention of producing an effect, and of being dis-

tinguished, however clever they may be, are never agreeable. They are always tiresome, and often ridiculous. Persons, who enter life with such pretensions, have no opportunity for improving themselves and profiting by experience. They are not in a proper state to observe. Indeed, they look only for the effect which they produce, and with that they are not often gratified. They thrust themselves into all conversations, indulge in continual anecdotes, which are varied only by dull disquisitions, listen to others with impatience and heedlessness, and are angry that they seem to be attending to themselves. Such persons go through scenes of pleasure, enjoying nothing. They are equally disagreeable to themselves and others.

Being Natural.

Young men should content themselves with being natural. Let them present themselves with a modest assurance: let them observe, hear, and examine, and before long they will rival their models.

With whom to Associate.

The conversation of those women who are not the most lavishly supplied with personal beauty, will be of the most advantage to the young aspirant. Such persons have cultivated their manners and conversation more than those who can rely upon their natural endowments. The absence of pride and pretension has improved their good nature and their affa-

bility. They are not too much occupied in contemplating their own charms, to be indisposed to indulge in gentle criticism on others. One acquires from them an elegance in one's manners as well as one's expressions. Their kindness pardons every error and to instruct or reprove, their acts are so delicate that the lesson which they give, always without offending, is sure to be profitable, though it may be often unperceived.

Women observe all the delicacies of propriety in manners, and all the shades of impropriety, much better than men; not only because they attend to them earlier and longer, but because their perceptions are more refined than those of the other sex, who are habitually employed about greater things. Women divine, rather than arrive at proper conclusions.

What to Tolerate.

The whims and caprices of women in society should of course be tolerated by men, who themselves require toleration for greater inconveniences. But this must not be carried too far. There are certain limits to empire which, if they themselves forget, should be pointed out to them with delicacy and politeness. You should be the slave of women, but not of all their fancies.

Common Place Speech.

Compliment is the language of intercourse from

men to women. But be careful to avoid elaborate and common-place forms of gallant speech. Do not strive to make those long eulogies on a woman, which have the regularity and nice dependency of a proposition in Euclid, and might be fittingly concluded by Q. E. D. Do not be always undervaluing her rival in a woman's presence, nor mistaking a woman's daughter for her sister. These antiquated and exploded attempts denote a person who has learned the world more from books than men.

Modesty.

The quality which a young man should most affect in intercourse with gentlemen, is a decent modesty: but he must avoid all bashfulness or timidity. His flights must not go too far; but, so far as they go, let them be marked by perfect assurance.

Respectful Deference.

Among persons who are much your seniors behave with the most respectful deference. As they find themselves sliding out of importance they may be easily conciliated by a little respect.

Ease of Manner.

By far the most important thing to be attended to, is *ease* of manner. Grace may be added afterwards, or be omitted altogether: it is of much less moment than is commonly believed. Perfect propriety and entire ease are sufficient qualifications for standing

in society, and abundant prerequisites for distinction.

Distinctions in Conduct.

There is the most delicate shade of difference between civility and intrusiveness, familiarity and common-place, pleasantry and sharpness, the natural and the rude, gaiety and carelessness; hence the inconveniences of society, and the errors of its members. To define well in conduct these distinctions, is the great art of a man of the world. It is easy to know what to do; the difficulty is to know what to avoid.

Long Usage.

A sort of moral magnetism, a tact acquired by frequent and long associating with others—alone give those qualities which keep one always from error, and entitle him to the name of a thorough gentleman.

Selecting Company.

A young man or woman upon first entering into society should select those persons who are most celebrated for the propriety and elegance of their manners. They should frequent their company, and imitate their conduct. There is a disposition inherent in all, which has been noticed by Horace and by Dr. Johnson, to imitate faults, because they are more

readily observed and more easily followed. There are, also, many foibles of manner and many refinements of affectation, which sit agreeably upon one man, which if adopted by another would become unpleasant. There are even some excellences of deportment which would not suit another whose character is different.

Good Sense.

For successful imitation in anything, good sense is indispensable. It is requisite correctly to appreciate the natural differences between your model and yourself, and to introduce such modifications in the copy as may be consistent with them.

Qualities of a Gentleman.

Let not any man imagine, that he shall easily acquire those qualities which will constitute him a gentleman. It is necessary not only to exert the highest degree of art, but to attain also that higher accomplishment of concealing art. The serene and elevated dignity which mark that character, are the result of untiring and arduous effort. After the sculpture has attained the shape of propriety, it remains to smooth off all the marks of the chisel. "A gentleman," says a celebrated French author, "is one who has reflected deeply upon all the obligations which belong to his station, and who has applied himself ardently to fulfill them with grace."

Whom to Imitate.

He who is polite without importunity, gallant without being offensive, attentive to the comfort of all; employing a well-regulated kindness, witty at the proper times discreet, indulgent, generous, who exercises, in his sphere, a high degree of moral authority; he it is, and he alone, that one should imitate.

CHAPTER III.

INTRODUCTIONS.

IN the introduction of one gentleman to another, great prudence and caution must be used by the really polite man; but in the introduction of ladies to each other, and to gentlemen, infinitely more care is necessary, as a lady cannot shake off an improper acquaintance with the same facility as a gentleman can do, and her character is much easier affected by apparent contact with the worthless and the dissipated.

It is incumbent, therefore, on ladies to avoid all proffers of introductions, unless from those on whom from relationship or other causes, they can place the most implicit confidence.

INTRODUCTIONS BY RELATIVES.

As a general rule, ladies may always at once accord to any offers of introduction that may proceed from a father, mother, husband, sister, or brother; those from intimate cousins and tried friends are also to be considered favorably, although not to be

entitled to the same implicit reliance as the former.

Formerly it was the habit for the ladies to curtsey on being introduced, but this has latterly been changed into the more easy and graceful custom of bowing.

Saluting and Shaking Hands.

The habit of saluting and shaking hands is now quite obsolete, except in some country towns where ladies at first introductions salute other ladies by kissing them on the cheek, and fervently shake the hands of the gentlemen.

First Introduction.

At present, in the best society, all that a lady is called upon to do, upon a first introduction either to a lady or a gentleman, is to make a slight, but gracious inclination of the head.

Second or Subsequent Meeting.

Upon one lady meeting another for the second or subsequent times, the hand may be extended in supplement to the inclination of the head; but no lady should ever extend her hand to a gentleman, unless she is very intimate,—a bow at meeting and one at parting, is all that is necessary.

The Obligations of Introduction.

Two persons who have been properly introduced have in future certain claims upon one another's ac-

quaintance which should be recognized unless there are sufficient reasons for overlooking them. Even in that case good manners require the formal bow of recognition upon meeting, which of itself encourages no familiarity. Only a very ill-bred person will meet another with a vacant stare.

After an Introduction.

If you wish to avoid the company of any one that has been properly introduced, satisfy your own mind that your reasons are correct; and then let no inducement cause you to shrink from treating him with respect, at the same time shunning his company. No gentleman will thus be able either to blame or mistake you.

Introductions while Traveling.

If, in traveling, any one introduces himself to you and does it in a proper and respectful manner, conduct yourself towards him with politeness, ease, and dignity; if he is a gentleman, he will appreciate your behavior—and if not a gentleman will be deterred from annoying you; but acquaintanceships thus formed must cease where they began. Your entering into conversation with a lady or gentleman while traveling does not give any of you a right to after recognition. If any one introduces himself to you in a manner betraying the least want of respect, either towards you or himself, you can only turn from him in dignified silence,—and if he presumes

to address you further, then there is no punishment too severe.

Introductory Letter to Ladies.

Be very cautious of giving a gentleman a letter of introduction to a lady; for remember, in proportion as you are esteemed by the lady to whom it is addressed, so do you claim for your friend her good wishes,—and such letters are often the means of settling the weal or the woe of the parties for life. Ladies should never themselves, unless upon cases of the most urgent business, deliver introductory letters, but should send them in an envelope inclosing their card.

Receipt of Introductory Letters.

On receipt of an introductory letter, take it into instant consideration; if you are determined not to receive the party, write at once some polite, plausible, but dignified cause of excuse. If the party is one you think fit to receive, then let your answer be accordingly, and without delay; never leave unanswered till the next day a letter of introduction.

If any one whom you have never seen before call with a letter of introduction, and you know from its appearance who sent it, desire the person to sit down, and at once treat them politely; but if you do not recognize the hand-writing it is quite proper, after requesting them to be seated, to beg their pardon, and

peruse the letter in order that you may know how to act.

Requesting a Letter of Introduction.

If any one requests a letter of introduction, and you do not consider that it would be prudent, either in respect to your situation with the person so requesting it, or with the one to whom it would be addressed, refuse it with firmness, and allow no inducement whatever to alter your purpose.

Introduction to Society.

On your introduction to society, be modest, retiring, unassuming, and dignified; pay respect to all, but most to those who pay you the most, provided it is respectful and timely.

Bestowing of Titles.

In introducing a person be sure to give him his appropriate title, as some persons are jealous of their dignity. If he is a clergyman, say "The Rev. Mr. Forsyth." If a doctor of divinity, say "The Rev. Dr. Forsyth." If he is a member of Congress, call him "Honorable," and specify to which branch of Congress he belongs. If he be governor of a State, mention what State. If he is a man of any celebrity in the world of art or letters, it is well to mention the fact something after this manner: "Mr. Ellis, the artist, whose pictures you have frequently seen,"

or "Mr. Smith, author of 'The World after the Deluge,' which you so greatly admired."

Proper Forms of Introduction.

The proper form of introduction is to present the gentleman to the lady, the younger to the older. the inferior to the superior; Thus you will say: "Mrs. Cary, allow me to present to you Mr. Rhodes: Mr. Rhodes, Mrs. Cary;" "Mrs. Wood, let me present to you my friend Miss. Ewing;" "General Graves, permit me to introduce to you Mr. Hughes." The exact words used in introductions are immaterial, so that the proper order is preserved.

It is better, among perfect equals, to employ the phrase, "Permit me to present you to * *," than "Permit me to present to you * *;" there are men in this world, and men, too, who are gentlemen, who are so sensitive that they would be offended if the latter of these forms was employed in presenting them to another.

Ceremonious Phrases.

These ceremonious phrases, "Permit me to present, &c.," are not to be employed unless the acquaintance has been solicited by one party, under circumstances of mere ceremony; and when you employ them, do not omit to repeat to each distinctly the name of the other.

Casual Introductions.

When two men unacquainted meet one another where it is obviously necessary that they should be made known to each other, perform the operation with mathematical simplicity and precision, –"Mr. A., Mr. A.'; Mr. A.', Mr. A."

Speak the Name Distinctly.

When, upon being presented to another, you do not feel certain of having caught his name, it may be worse than awkward to remain, as it were, shooting the dark; say, therefore, at once, without hesitation or embarrassment, before making your bow, "I beg your pardon, I did not hear the name."

Introduction of a Lady to Gentlemen.

When you are presented to a gentleman, do not give your hand, but merely bow, with politeness: and, if you have requested the presentment, or know the person by reputation, you may make a speech,—indeed, in all cases it is courteous to add, "I am happy to make your acquaintance," or, "I am happy to have the honor of your acquaintance." I am aware that high authority might be found in this country to sanction the custom of giving the hand upon a first meeting, but it is undoubtedly a solecism in manners. The habit has been adopted by us, with some improvement for the worse, from France.

Introductions in Other Countries.

When two Frenchmen are presented to one another, each presses the other's hand with delicate affection. The English, however, never do so; and the practice is altogether inconsistent with the caution of manner which is characteristic of their nation and our own. If we are to follow the French in shaking hands with one whom we have never before seen, we should certainly imitate them also in kissing our intimate male acquaintances. There are some Americans, indeed, who will not leave this matter optional, but will seize your hand in spite of you, and visit it pretty roughly before you recover it. Next to being presented to the Grand Jury, is the nuisance of being presented to such persons. Such handling is most unhandsome.

Introductions with Permission.

A gentleman should not be presented to a lady without her permission being previously asked and granted. This formality is not necessary between men alone; but, still, you should not present any one, even at his own request, to another, unless you are quite well assured that the acquaintance will be agreeable to the latter. You may decline upon the ground of not being sufficiently intimate yourself. A man does himself no service with another when he obliges him to know people whom he would rather avoid.

Introductions without Permission.

There are some exceptions to the necessity of applying to a lady for her permission. At a party or a dance, the mistress of the house may present any man to any woman without application to the latter. A sister may present her brother, and a mother may present her son, upon their own authority; but they should be careful not to do this unless where they are very intimate, and unless there is no inferiority on their part. A woman may be very willing to know another woman, without caring to be saddled with her whole family. As a general rule. it is better to be presented by the mistress of the house, than by any other person.

Meeting on the Street.

If you are walking down the street in company with another person, and stop to say something to one of your friends, or are joined by a friend who walks with you for a long time, do not commit the too common, but most flagrant error, of presenting such persons to one another.

Morning Visitors.

If you are paying a morning visit, and some one comes in, whose name you know, and no more, and he or she is not recognized by, or acquainted with, the person visited, present such a person, yourself.

Introducing Yourself.

If on entering a drawing-room to pay a visit, you are not recognized, mention your name immediately; if you know but one member of a family, and you find others only in the parlor, present yourself to them. Much awkwardness may be occasioned by want of attention to this.

Assisting a Lady in Difficulty.

If you see a lady whom you do not know, unattended, and wanting the assistance of a man, offer your services to her immediately. Do it with great courtesy, taking off your hat and begging the honor of assisting her. This precept, although universally observed in France, is constantly violated in England and America by the demi-bred, perhaps by all but the thorough-bred. The "mob of gentlemen" in this country seem to act in these cases as if a gentleman *ipso facto* ceased to be a MAN, and as if the form of presentation was established to prevent intercourse and not to increase it.

CHAPTER IV.

SALUTATIONS.

THE salutation, says a French writer, is the touchstone of good breeding. There have been men, since Absalom, who have owed their ruin to a bad bow.

According to circumstances, it should be respectful, cordial, civil, affectionate or familiar—an inclination of the head, a gesture with the hand, the touching or doffing of the hat.

"It would seem that good manners were originally the expression of submission from the weaker to the stronger. In a rude state of society every salutation is to this day an act of worship. Hence the commonest acts, phrases and signs of courtesy with which we are now familiar date from those earlier stages when the strong hand ruled and the inferior demonstrated his allegiance by studied servility. Let us take, for example, the words 'sir' and 'madam.' 'Sir' is derived from seigneur, sieur, and originally meant lord, king, ruler and, in its patriarchal sense, father. The title of sire was last borne by some of the ancient feudal families of France, who,

as Selden has said, 'affected rather to be styled by the name of sire than baron, as *Le Sire de Montmorenci* and the like.' 'Madam' or 'madame,' corrupted by servants into 'ma'am,' and by Mrs. Gamp and her tribe into 'mum,' is in substance equivalent to 'your exalted,' or 'your highness,' *madame* originally meaning high-born or stately, and being applied only to ladies of the highest rank.

Forms of Salutation.

"To turn to our every-day forms of salutation. We take off our hats on visiting an acquaintance. We bow on being introduced to strangers. We rise when visitors enter our drawing-room. We wave our hand to our friend as he passes the window or drives away from our door. The Oriental, in like manner, leaves his shoes on the threshold when he pays a visit. The natives of the Tonga Islands kiss the soles of a chieftain's feet. The Siberian peasant grovels in the dust before a Russian noble. Each of these acts has a primary, a historical significance. The very word 'salutation,' in the first place, derived as it is from *salutatio*, the daily homage paid by a Roman client to his patron, suggests in itself a history of manners.

"To bare the head was originally an act of submission to gods and rulers. A bow is a modified prostration. A lady's curtsey is a modified genuflection. Rising and standing are acts of homage;

and when we wave our hand to a friend on the opposite side of the street, we are unconsciously imitating the Romans, who, as Selden tells us, used to stand 'somewhat off before the images of their gods, solemnly moving the right hand to the lips and casting it, as if they had cast kisses.' Again, men remove the glove when they shake hands with a lady—a custom evidently of feudal origin. The knight removed his iron gauntlet, the pressure of which would have been all too harsh for the palm of a fair *chatelaine*: and the custom, which began in necessity, has traveled down to us as a point of etiquette."

Salutations of Different Nations.

Each nation has its own method of salutation. In Southern Africa it is the custom to rub toes. In Lapland your friend rubs his nose against yours.

The Moors of Morocco have a somewhat startling mode of salutation. They ride at a gallop toward a stranger, as though they would unhorse him, and when close at hand suddenly check their horse and fire a pistol over the person's head.

The Turk folds his arms upon his breast and bends his head very low. The Egyptian solicitously asks you, "How do you perspire?" and lets his hand fall to the knee. The Spaniard says, "God be with you, sir," or, "How do you stand?" And the Neapolitan piously remarks, "Grow in holiness." The Chinese bows low and inquires, "Have you eaten?" The

German asks, "*Wie gehts?*"—How goes it with you? The Frenchman bows profoundly and inquires, "How do you carry yourself?

In England and America there are three modes of salutation—the bow, the handshake and the kiss.

The Bow.

The bow is the proper mode of salutation to exchange between acquaintances in public, and, in certain circumstances, in private. The bow should never be a mere nod. A gentleman should raise his hat completely from his head and slightly incline the whole body. Ladies should recognize their gentlemen friends with a bow or graceful inclination. It is their place to bow first, although among intimate acquaintances the recognition may be simultaneous.

A well-bred man always removes his cigar from his lips whenever he bows to a lady.

A young lady should show the same deference to an elderly lady, or one occupying a higher social position, that a gentleman does to a lady.

Words of Salutation.

The most common forms of salutation are—"How d'ye do?" "How are you?" "Good-morning," and "Good-evening." The two latter forms seem the most appropriate, as it is most absurd to ask after a person's health and not stop to receive the answer.

A respectful bow should always accompany the words of salutation.

Foreigners' Salutations.

Foreigners are given to embracing. In France and Germany the parent kisses his grown-up son on the forehead, men throw their arms around the necks of their friends, and brothers embrace like lovers. It is a curious sight to Americans, with their natural prejudices against publicity in kissing.

Salutations on the Street.

It is a mark of high breeding not to speak to a lady in the street, until you perceive that she has noticed you by an inclination of the head..

Meeting in the Street.

If you have anything to say to any one in the street, especially a lady, however intimate you may be, do not stop the person, but turn round and walk in company; you can take leave at the end of the street.

Bow of Civility.

If there is any one of your acquaintance, with whom you have a difference. do not avoid looking at him, unless from the nature of things the quarrel is necessarily for life. It is almost always better to bow with cold civility, though without speaking.

In passing women with whom you are not particularly well acquainted, bow, but do not speak.

Saluting Ladies.

In bowing to women it is not enough that you touch your hat; you must take it entirely off. Employ for the purpose that hand which is most distant from the person saluted; thus, if you pass on the right side, use your right hand; if on the left, use your left hand.

Shaking Hands.

Among friends the shaking of the hand is the most genuine and cordial expression of good-will. It is not necessary, though in certain cases it is not forbidden, upon introduction; but when acquaintanceship has reached any degree of intimacy, it is perfectly proper.

Etiquette of Handshaking.

"The etiquette of handshaking is simple. A man has no right to take a lady's hand until it is offered. He has even less right to pinch or retain it. Two ladies shake hands gently and softly. A young lady gives her hand, but does not shake a gentleman's unless she is his friend. A lady should always rise to give her hand; a gentleman, of course, never dares to do so seated. On introduction in a room a married lady generally offers her hand; a young

lady, not. In a ballroom, where the introduction is to dancing, not to friendship, you never shake hands; and as a general rule, an introduction is not followed by shaking hands, only by a bow. It may perhaps be laid down that the more public the place of introduction, the less handshaking takes place. But if the introduction be particular, if it be accompanied by personal recommendation, such as, 'I want you to know my friend Phelps,' or if Phelps comes with a letter of presentation, then you give Phelps your hand, and warmly too. Lastly, it is the privilege of a superior to offer or withhold his or her hand, so that an inferior should never put his forward first."

When a lady so far puts aside her reserve as to shake hands at all, she should give her hand with frankness and cordiality. There should be equal frankness and cordiality on the gentleman's part, and even more warmth, though a careful avoidance of anything like offensive familiarity or that which might be mistaken as such. A lady who has only two fingers to give in handshaking had better keep them to herself; and a gentleman who rudely presses the hand offered him in salutation, or too violently shakes it, ought never to have an opportunity to repeat his offense."

The Kiss.

The most familiar and affectionate form of salutation is the kiss. It need scarcely be said that this

is only proper on special occasions and between special parties.

The Kiss of Respect.

The kiss of mere respect—almost obsolete in this country—is made on the hand. This custom is retained in Germany and among gentlemen of the most courtly manners in England.

The Kiss of Friendship.

The kiss of friendship and relationship is on the cheeks and forehead. As a general rule, this act of affection is excluded from public eyes;—in the case of parents and children unnecessarily so; for there is no more pleasing and touching sight than to see a young man kiss his mother, or a young woman her father, upon meeting or parting.

Women Kissing in Public.

Custom seems to give a kind of sanction to women kissing each other in public: but there is, nevertheless, a touch of vulgarity about it, and a lady of really delicate perceptions will avoid it.

CHAPTER V.

SOCIAL INTERCOURSE.

IN the following chapters we will dwell more particularly upon the external usages and customs of polite life,—a knowledge and practice of which are necessary to enable one to enter respectable company. In many instances we have repeated the same idea over again, to enforce some important point. We now proceed to give the reader some advice as to the mental qualities desirable to be possessed by all who wish to make a lasting mark in "our best society."

THE VALUE OF KNOWLEDGE.

The young are apt to disregard the value of knowledge,—partly, we fear, from the pertinacious constancy with which teachers, parents, and guardians, endeavor to impress them with its inestimable worth.

"Knowledge better than houses and lands" is the title of one of the first picture-books presented to a child, and it is the substance of ten thousand pre-

cepts which are constantly dinned in his ears from infancy upwards; so that, at first, the truth becomes tiresome and almost detested.

A Good Conscience.

Still it is a sober truth, of which every one should feel the force, that, with the single exception of a good conscience, no possession can be so valuable as a good stock of information.

Some portion of it is always coming into use; and there is hardly any kind of information which may not become useful in an active life.

When we speak of information, we do not mean that merely which has direct reference to one's trade, profession, or business.

Good Character.

To be skillful in these is a matter of absolute necessity; so much so, that we often see, for example, a merchant beginning the world with no other stock than a good character and a thorough knowledge of business, and speedily acquiring wealth and respectability; while another, who is not well informed in his business, begins with a fortune, fails in everything he undertakes, causes loss and disgrace to all who are connected with him, and goes on blundering to the end of the chapter.

A Well Informed Man.

A thorough knowledge of one's business or profession is not enough, of itself, to constitute what is properly called a well-informed man.

On the contrary, one who possesses this kind of information only, is generally regarded as a mere machine, unfit for society or rational enjoyment.

Liberal and Scientific Information.

A man should possess a certain amount of liberal and scientific information, to which he should always be adding something as long as he lives; and in this free country he should make himself acquainted with his own political and legal rights.

"Keep a thing seven years and you will have use for it," is an old motto which will apply admirably well to almost any branch of knowledge.

Learn almost any science, language, or art, and in a few years you will find it of service to you.

Employing Leisure Moments.

Employ that leisure which others waste in idle and corrupting pursuits, in the acquisition of those branches of knowledge which serve to amuse as well as instruct; natural history, for example, or chemistry, or astronomy, or drawing, or any of the numerous kindred branches of study.

Softening Natural Ferocity.

There is in most tempers a natural ferocity which wants to be softened; and the study of the liberal arts and sciences will generally have this happy effect in polishing the manners.

When the mind is daily attentive to useful learning, a man is detached from his passions, and taken as it were, out of himself; and the habit of being so abstracted makes the mind more manageable, because the passions are out of practice.

The Arts of Peace.

Besides, the arts of learning are the arts of peace, which furnish no encouragements to a hostile disposition.

There is a dreadful mistake too current among young people, and which their own experience is apt to cherish and commend in one another—that a youth is of no consequence, and makes no figure, unless he is quarrelsome, and renders himself a terror to his companions.

They call this honor and spirit; but it is false honor, and an evil spirit. It does not command any respect. but begets hatred and aversion; and as it can not well consist with the purposes of society, it leads a person into a sort of solitude, like that of the wild beast in the desert, who must spend his time by himself, because he is not fit for company.

Differences in Social Intercourse.

If any difference arises, it should be conducted with reason and moderation. Scholars should contend with wit and argument, which are the weapons proper to their profession.

Their science is a science of defense; it is like that of fencing with the foil, which has a guard or button upon the point, that no hurt may be given. When the sword is taken up instead of the foil, fencing is no longer an exercise of the school but of the field.

If a gentleman with a foil in his hand appears heated, and in a passion with his adversary, he exposes himself by acting out of character; because this is a trial of art, and not of passion.

The reason why people are soon offended, is only this—that they set a high value upon themselves.

Slight Reflections.

A slight reflection can never be a great offense, but when it is offered to a great person; and if a man is such in his own opinion, he will measure an offense, as he measures himself, far beyond its value.

If we consult our religion upon this subject, it teaches us that no man is to value himself for any qualifications of mind or body.

What we call complaisance, gentility, or good breeding, affects to do this; and is the imitation of a most excellent virtue.

Improving by Conversation.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons older than ourselves.

It is a piece of useful advice, therefore, to get the favor of their conversation frequently, as far as circumstances will allow.

Learn Something from all.

In mixed company, among acquaintance and strangers, endeavor to learn something from all.

Be swift to hear, but be cautious of your tongue, lest you betray your ignorance, and perhaps offend some of those who are present too.

Acquaint yourself therefore sometimes with persons and parties which are far distant from your common life and customs. This is the way whereby you may form a wiser opinion of men and things.

Be not frightened or provoked at opinions differing from your own.

Be not too Confident.

Some persons are so confident they are in the right that they will not come within the hearing of any opinion but their own. They canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is in darkness.

Believing that it is impossible to learn something

from persons they consider much below themselves.

Narrow and Limited Views

We are all short-sighted creatures; our views are also, narrow and limited; we often see but one side of a matter, and do not extend our sight far and wide enough to reach everything that has a connection with the thing we talk of. We see but in part; therefore it is no wonder we form incorrect conclusions, because we don't survey the whole of any subject.

Consulting with Others.

We have a different prospect of the same thing, according to the different positions of our understandings toward it: a weaker man may sometimes light on truths which have escaped a stronger, and which the wiser man might make a happy use of, if he would condescend to take notice of them.

Difference of Opinion.

When you are forced to differ from him who delivers his opinion on any subject, yet agree as far as you can, and represent how far you agree; and, if there be any room for it, explain the words of the speaker in such a sense to which you can in general assent, and so agree with him, or at least by a small addition or alteration of his sentiments show your own sense of things.

It is the practice and delight of a candid hearer to make it appear how unwilling he is to differ from him that speaks.

Let the speaker know that it is nothing but truth constrains you to oppose him; and let that difference be always expressed in few, and civil, and chosen words, such as may give the least offence.

And be careful always to take Solomon's rule with you, and let your companion fairly finish his speech before you reply; "for he that answereth a matter before he heareth it, it is folly and shame unto him."

A little watchfulness, care, and practice, in younger life, will render all these things more easy, familiar, and natural to you, and will grow into habit.

CHAPTER VI.

CONVERSATION.

LET your conversation be adapted as skillfully as may be to your company. Some men make a point of talking commonplaces to all ladies alike, as if a woman could only be a trifler. Others, on the contrary, seem to forget in what respects the education of a lady differs from that of a gentleman, and commit the opposite error of conversing on topics with which ladies are seldom acquainted. A woman of sense has as much right to be annoyed by the one, as a lady of ordinary education by the other. You cannot pay a finer compliment to a woman of refinement and *esprit* than by leading the conversation into such a channel as may mark your appreciation of her superior attainments.

Subjects to be Avoided.

In talking with ladies of ordinary education, avoid political, scientific, or commercial topics, and choose only such subjects as are likely to be of interest to them.

Talk to People of their own affairs.

Remember that people take more interest in their own affairs than in anything else which you can name. If you wish your conversation to be thoroughly agreeable, lead a mother to talk of her children, a young lady of her last ball, an author of his forthcoming book, or an artist of his exhibition picture. Having furnished the topic, you need only listen; and you are sure to be thought not only agreeable, but thoroughly sensible and well-informed.

Avoid talking too much of their Professions.

Be careful, however, on the other hand, not always to make a point of talking to persons upon general matters relating to their professions. To show an interest in their immediate concerns is flattering; but to converse with them too much about their own arts looks as if you thought them ignorant of other topics.

Avoid Classical Quotations.

Do not use a classical quotation in the presence of ladies without apologizing for, or translating it. Even this should only be done when no other phrase would so aptly express your meaning. Whether in the presence of ladies or gentlemen, much display of learning is pedantic and out of place.

Modulation.

There is a certain distinct but subdued tone of voice which is peculiar to only well-bred persons. A loud voice is both disagreeable and vulgar. It is better to err by the use of too low than too loud a tone.

Slang.

Remember that all "slang" is vulgar. It has become of late unfortunately prevalent, and we have known even ladies pride themselves on the saucy *chique* with which they adopt certain cant phrases of the day. Such habits cannot be too severely reprehended. They lower the tone of society and the standard of thought. It is a great mistake to suppose that slang is in any way a substitute for wit.

Using Proverbs and Puns.

The use of proverbs is equally vulgar in conversation; and puns, unless they rise to the rank of witticisms, are to be scrupulously avoided. There is no greater nuisance in society than a dull and persevering punster,

Avoid Long Arguments.

Long arguments in general company, however entertaining to the disputants, are tiresome to the last degree to all others. You should always endeavor

to prevent the conversation from dwelling too long upon one topic.

Interrupting a Person while Speaking.

Never interrupt a person who is speaking. It has been aptly said that "if you interrupt a speaker in the middle of his sentence, you act almost as rudely as if, when walking with a companion, you were to thrust yourself before him, and stop his progress."

Whispering in Society.

It is considered extremely ill-bred when two persons whisper in society, or converse in a language with which all present are not familiar. If you have private matters to discuss, you should appoint a proper time and place to do so, without paying others the ill compliment of excluding them from your conversation.

If a foreigner be one of the guests at a small party, and does not understand English sufficiently to follow what is said, good-breeding demands that the conversation shall be carried on (when possible) in his own language. If at a dinner-party, the same rule applies to those at his end of the table.

Make the Topic of Conversation Known.

If upon the entrance of a visitor you carry on the thread of a previous conversation, you should briefly recapitulate to him what has been said before he arrived.

Witticisms.

Do not be always witty, even though you should be so happily gifted as to need the caution. To outshine others on every occasion is the surest road to unpopularity.

Always look, but never stare, at those with whom you converse.

In order to meet the general needs of conversation in society, it is necessary that a man should be well acquainted with the current news and historical events of at least the last few years.

Avoid Unfamiliar Subjects.

Never talk upon subjects of which you know nothing, unless it be for the purpose of acquiring information. Many young men imagine that because they frequent exhibitions and operas they are qualified judges of art. No mistake is more egregious or universal.

Introducing Anecdotes.

Those who introduce anecdotes into their conversation are warned that these should invariably be "short, witty, eloquent, new, and not far-fetched."

Scandal is the least excusable of all conversational vulgarities.

In conversation study to be quiet and composed. Do not talk too much, and do not inflict upon your

hearers interminably long stories, in which, at the best they can have but a little interest.

Correct Pronunciation.

Take pains to pronounce your words correctly. Some people have a strangely vulgar way of saying hos-*pit*-able for *hos*-pit-able; inter-*est*-ing for *in*-ter-esting.

Avoid Repeating.

Some persons have an awkward habit of repeating the most striking parts of a story, especially the main point, if it has taken greatly the first time. This is in very bad taste, and always excites disgust. In most cases, the story pleased the first time, only because it was unexpected.

Cultivating the Mind.

Your conversation can never be worth listening to unless you cultivate your mind. To talk well you must read much. A little knowledge on many subjects is soon acquired by diligent reading. One does not wish to hear a lady talk politics nor a smattering of science; but she should be able to understand and listen with interest when politics are discussed, and to appreciate, in some degree, the conversation of scientific men.

Music.

A well-bred lady of the present day is expected to know something of music besides merely playing a difficult piece. She should be able to discuss the merits of different styles of music, modestly and intelligently; a little reading on the subject, and some attention to the intellectual character of music, will enable her to do so; and as music is becoming quite a national passion, she will find the subject brought forward very frequently by gentlemen.

"A Low Voice."

I think one can always tell a lady by her voice and laugh—neither of which will ever be loud or coarse, but soft, low, and nicely modulated. Shakespeare's unfailing taste tells us that—

> "A low voice is an excellent thing in woman."

And we believe that the habit of never raising the voice would tend much to the comfort and happiness of many a home: as a proof of good breeding, it is unfailing.

Talk well about Trifles.

You should endeavor to have the habit of talking well about trifles. Be careful never to make personal remarks to a stranger on any of the guests present: it is possible, nay probable, that they may be relatives, or at least friends.

Double Entendres.

I need not say that no person of decency, still less delicacy, will be guilty of a *double entendre.* Still, as there are persons in the world possessing neither of these characteristics who will be guilty of them in the presence of people more respectable than themselves, and as the young and inexperienced are sometimes in doubt how to receive them, it is well to make some reference to them in a book of this character. A well-bred person always refuses to understand a phrase of doubtful meaning. If the phrase may be interpreted decently, and with such interpretation would provoke a smile, then smile to just the degree called for by such interpretation, and no more. The prudery which sits in solemn and severe rebuke at a *double entendre* is only second in indelicacy to the indecency which grows hilarious over it, since both must recognize the evil intent. It is sufficient to let it pass unrecognized.

Indelicate Words and Expressions.

Not so when one hears an indelicate word or expression, which allows of no possible harmless interpretation. Then not the shadow of a smile should flit across the lips. Either complete silence should be preserved in return or the words, "I do not understand you," be spoken. A lady will always fail to hear that which she should not hear, or, having unmistakably heard, she will not understand.

A lady was once in the streets of the city alone after dark, and a man accosted her. She replied to him in French. He followed her some distance trying to open a conversation with her; but as she persisted in replying only in French, he at last turned away, completely baffled in his efforts to understand or be understood.

PROFANITY.

A gentleman should never permit any phrase that approaches to an oath, to escape his lips in the presence of a lady. If any man employs a profane expression in the drawing-room, his pretensions to good-breeding are gone forever. The same reason extends to the society of men advanced in life; and he would be singularly defective in good taste, who should swear before old persons, however irreligious their own habits might be. The cause of profanity being offensive in these cases is that it denotes an entire absence of reverence and respect from the spirit of him who uses it.

LISTENING.

"A dearth of words," says Young,
"A woman need not fear,
But 'tis a task, indeed to learn to *hear*;
In *that*, the skill of conversation lies;
That shows or makes you both polite and wise."

Listening is not only a point of good-breeding and the best kind of flattery, but it is a method of ac-

quiring information which no man of judgment will neglect. "This is a common vice in conversation," says Montaigue, "that instead of gathering observations from others, we make it our whole business to lay ourselves open to them, and are more concerned how to expose and set out our own commodities, than how to increase our stock by acquiring new. Silence therefore, and modesty, are very advantageous qualities in conversation."

Give Credit for what You Learn.

But if a person gets knowledge in this way from another, he should always give him due credit for it: and not endeavor to sustain himself in society upon the claims that really belong to another. "It is a special trick of low cunning," says Walpole, with a very natural indignation, "to squeeze out knowledge from a modest man, who is eminent in any science; and then to use it as legally acquired, and pass the source in total silence."

The best kind of Conversation.

That conversation is the best which furnishes the most entertainment to the person conferred with, and calls upon him for the least exercise of mind. It is for this reason that argument and difference are studiously avoided by well-bred people; they tax and tire. It should be the aim of every one to utter his

remarks in such a form that the expression of assent or opposition need not follow from him he speaks with.

Interjections.

The interjection of such phrases as, "You know," "You see," "Don't you see?" "Do you understand?" and similar ones that stimulate the attention, and demand an answer, ought to be avoided. Make your observations in a calm and sedate way, which your companion may attend to or not, as he pleases, and let them go for what they are worth.

Avoid Wounding the Feelings of Another.

To avoid wounding the feelings of another, is the key to almost every problem of manners that can be proposed; and he who will always regulate his sayings and doings by that principle, may chance to break some conventional rule, but will rarely violate any of the essentials of good-breeding. Judgment and attention are as necessary to fulfil this precept, as the disposition; for, by inadvertence or folly as much pain may be given as by designed malevolence.

Affectations.

One of the first virtues of conversation is to be perspicuous and intelligible. Those quaint and af-

fected constructions, and high-flown, bookish phrases, in which some indulge, to the embarrassment of those they talk to, are in bad taste and should be avoided. There have indeed at times appeared writers and schools of rhetoric who cultivated obscurity as a merit.

Use Plain Words.

A man of good sense will always make a point of using the plainest and simplest words that will convey his meaning; and will bear in mind that his principal or only business is to lodge his idea in the mind of his hearer. The same remark applies to distinctness of articulation; and Hannah More has justly observed that to speak so that people can hear you is one of the minor virtues.

Avoid Wit which Wounds.

Those who have generosity enough to care for the feelings of others, or self-regard enough to covet good-will, will be careful to avoid every display of wit which wounds another. It is a happy circumstance for the honor of our nature, and one very characteristical of the kindness of Providence, that a display of the easiest moral virtues will generally bring us more popularity than the exhibition of the greatest talents without them.

> Parts may be praised, good nature is ador'd;
> Then draw your wit as seldom as your sword,
> And never on the weak.

Those who scatter brilliant jibes without caring whom they wound, are as unwise as they are unkind. Those sharp little sarcasms that bear a sting in their words, rankle long, sometimes forever, in the mind, and fester often into a fatal hatred never to be abated.

Proper Reserve.

Every one should avoid displaying his mind and principles and character entirely, but should let his remarks only open glimpses to his understanding. For women this precept is still more important. They are like moss-roses, and are most beautiful in spirit and in intellect, when they are but half-unfolded.

Professional Peculiarities.

When a man goes into company, he should leave behind him all peculiarities of mind and manners. That, indeed, constitued Dr. Johnson's notion of a gentleman; and as far as negatives go, the notion was correct. It is in bad taste, particularly, to employ technical or professional terms in general conversation. Young physicians and lawyers often commit that error.

The most eminent members of those occupations

are the most free from it; for the reason, that the most eminent have the most sense.

Modesty.

Young men often, through real modesty, put forth their remarks in the form of personal opinions; as, with the introduction of, "I think so-and-so," or, "Now, I, for my part, have found it otherwise." This is generally prompted by humility; and yet it has an air of arrogance. The persons who employ such phrases, mean to shrink from affirming a fact into expressing a notion, but are taken to be designing to extend an opinion into an affirmance of a fact.

Coversing with Ladies

If you are a gentleman, never lower the intellectual standard of your conversation in addressing ladies. Pay them the compliment of seeming to consider them capable of an equal understanding with gentlemen. You will, no doubt, be somewhat surprised to find in how many cases the supposition will be grounded on fact, and in the few instances where it is not the ladies will be pleased rather than offended at the delicate compliment you pay them. When you "come down" to commonplace or small-talk with an intelligent lady, one of two things is the consequence, she either recognizes the condescension and despises you, or else she accepts it as

the highest intellectual effort of which you are capable, and rates you accordingly.

CONCLUSION.

The foregoing rules are not simply intended as good advice. They are strict laws of etiquette, to violate any one of which justly subjects a person to the imputation of being ill-bred. But they should not be studied as mere arbitrary rules. The heart should be cultivated in the right manner until the acts of the individual spontaneously flow in the right channels.

A recent writer remarks on this subject: "Conversation is a reflex of character. The pretentious, the illiterate, the impatient, the curious, will as inevitably betray their idiosyncrasies as the modest, the even-tempered and the generous. Strive as we may, we cannot always be acting. Let us therefore, cultivate a tone of mind and a habit of life the betrayal of which need not put us to shame in the company of the pure and wise; and the rest will be easy. If we make ourselves worthy of refined and intelligent society, we shall not be rejected from it; and in such society we shall acquire by example all that we have failed to learn from precept."

CHAPTER VII.

VISITS.

OF visits there are various kinds, visits of congratulation, visits of condolence, visits of ceremony, visits of friendship.

Such visits are necessary, in order to maintain good feeling between the members of society; they are required by the custom of the age in which we live. and must be carefully attended to.

Visits of Congratulations.

Upon the appointment of one of your friends to any office or dignity, you call upon him to congratulate, not him, but the country, community or state, on account of the honor and advantage which it derives from the appointment.

If one of your friends has delivered a public oration, call upon him when he has returned home, and tender to him your thanks for the great pleasure and satisfaction for which you are indebted to him, and express your high estimation of the luminous, ele-

gant, &c. discourse, trusting that he will be prevailed upon to suffer it published.

Visits of Ceremony or Calls.

Visits of ceremony, merging occasionally into those of friendship, but uniformly required after dining at a friends's house. Professional men are not however, in general, expected to pay such visits, because their time is preoccupied; but they form almost the only exception.

Time to make Ceremonious Visits.

Visits of ceremony must be necessarily short. They should on no account be made before the hour, nor yet during the time of luncheon. Persons who intrude themselves at unwonted hours are never welcome; the lady of the house does not like to be disturbed when she is perhaps dining with her children; and the servants justly complain of being interrupted at the hour when they assemble for their noon-day meal. Ascertain, therefore, which you can readily do, what is the family hour for luncheon, and act accordingly.

Keep an account of Ceremonial Visits:

Keep a strict account of your ceremonial visits. This is needful, because time passes rapidly; and take note how soon your calls are returned. You will thus be able, in most cases, to form an opinion whether or not your frequent visits are desired. Instances

may however occur, when, in consequence of age or ill health, it is desirable that you should call, without any reference to your visits being returned. When desirous to act thus, remember that if possible, nothing should interrupt the discharge of this duty.

Visits of Ceremony among Friends.

Among relations and intimate friends, visits of mere ceremony are unnecessary. It is however, needful to call at suitable times, and to avoid staying too long if your friend is engaged. The courtesies of society, as already noticed, must ever be maintained even in the domestic circle, or among the nearest friends.

Calling at an Inconvenient Hour.

Should you call by chance at an inconvenient hour, when perhaps the lady is going out, or sitting down to luncheon, retire as soon as possible, even if politely asked to remain. You need not let it appear that you feel yourself an intruder; every well-bred or even good-tempered person knows what to say on such an occasion; but politely withdraw with a promise to call again, if the lady seems to be really disappointed.

Visiting at Hotels.

If you call to see a friend who is staying at lodg-

ings, however intimate you may be with him, wait below until a servant has carried up your name and returned to tell you whether you can be admitted. If you cannot find any one to announce you, you should knock gently at the chamber-door, and wait a little while before entering. If you are in too great a hurry, you might find the person drawing off a night-cap. These decent formalities are necessary even in the most unreserved friendships; they preserve the "familiar" from degenerating into the "vulgar." Disgust will very speedily arise between persons who bolt into one another's chambers, throw open the windows and seat themselves without being desired to do so. Such intimacies are like the junction of two electrical balls,—only the prelude of a violent separation.

Visiting the Sick.

In calling to see a person confined by illness to his room, it is not enough that you send up your name; you must wait till the servant returns.

Style of Conversation.

The style of your conversation should always be in keeping with the character of your visit. You must not talk about literature in a visit of condolence nor lecture on political economy in a visit of ceremony.

Visits of Condolence.

Visits of condolence should be paid within a week after the event which occasions them; but if the acquaintance be slight, immediately after the family appear at public worship. A card should be sent up; and if your friends are able to receive you, let your manners and conversation be in harmony with the character of your visit. It is courteous to send up a mourning card; and for ladies to make their calls in black silk or plain-colored apparel. It denotes that they sympathize with the afflictions of the family; and such attentions are always pleasing.

Before Going Abroad.

When you are going abroad, intending to be absent for some time, you enclose your card in an envelope, having, first, written *p. p. c.* upon it;—they are the initials of the French phrase, "*pour prendre conge*"—to take leave, and may with equal propriety stand for *presents parting compliments.*

Taking Leave of a Family.

In taking leave of a *family,* you send as many cards as you would if you were paying an ordinary visit. When you return from your voyage, all the persons to whom, before going, you have sent cards, will pay you the first visit.

Meeting Other Visitors.

If a gentleman call at a house when a woman is visiting there at the same time, and there is no male relation of the mistress of the house present, he should rise, when she takes leave, and accompany her to her carriage, opening the doors for her. If his visit has been of tolerable length, it were less awkward, if he were to take leave at the same time; if not, return to the parlor.

Gentlemen's Morning Call.

Gentlemen will do well to bear in mind that, when they pay morning calls, they must carry their hats with them into the drawing-room; but on no account put them on the chairs or table. There is a graceful manner of holding a hat, which every well-bred man understands.

Returning From the Country.

In the beginning of the season, afterpersons have returned from the country, and at the close of it when you are about to leave town, you should call upon all your acquaintance. It is polite and pleasant to do the same thing on New Year's day, to wish your friends the compliments of that season.

Cards for Ceremonious Visits.

It is becoming more usual for visits of ceremony

to be performed by cards; it will be a happy day when that is universal.

Calling on Strangers.

If a stranger belonging to your own class of society comes to town, you should call upon him. That civility should be paid even if there be no previous acquaintance; and it does not require the ceremony of an introduction. In going to another city, you should in general wait to be visited; but the *etiquette* is different in many cities of our country.

Engaged or not at Home.

When you call to see a person, and are informed at the door, that the party whom you ask for, is engaged, you should never persist in your attempt to be admitted, but should acquiesce at once in their arrangements which the others have made for their convenience, to protect themselves from interruption. However intimate you may be in any house, you have no right nor reason, when an order has been given to exclude general visitors, and no exception has been made of you, to violate that exclusion and declare that the party shall be at home to you. I have known several persons who have had the habit of forcing an entrance into a house, after having been thus forbidden; but whatever has been the degree of intimacy, I never knew it done without giving an offence bordering on disgust. There are many times and seasons at which a person chooses to be

entirely alone, and when there is no friendship for which he would give up his occupation or his solitude.

Evening Visits.

Evening visits are paid only to those with whom we are well acquainted. They should not be very frequent even where one is intimate, nor should they be much protracted. Frequent visits will gain for a man, in any house, the reputation of tiresome, and long visits will invariably bring down the appellation of *bore*. Morning visits are always extremely brief, being matters of mere ceremony.

Friendly Calls.

It is not necessary to mention friendly calls, except to state, that almost all ceremony should be dispensed with, They are made at all hours without much preparation or dressing; a too brilliant attire would be out of place, and if the engagement of the day carry you in such a costume to the house of a friend, you ought obligingly to make an explanation.

Keep Account of Visits.

With a friend or relation whom we treat as such, we do not keep an account of our visits. The one who has the most leisure calls on the one who has the least; but this privilege ought not to be abused; it is necessary to make our visits of friend-

ship at suitable times. On the contrary, a visit of ceremony should never be made without keeping an account of it, and we should even remember the intervals at which they are returned, for it is indispensably necessary to let a similar interval elapse. People in this way give you notice whether they wish to see you often or seldom. There are some persons whom one goes to see once in a fortnight; others, once a month; and others, less frequently.

Omiting Visits.

In order not to omit visits, which are to be made, or to avoid making them form misinformation, when a preceding one has not been returned, persons who have an extensive acquaintance will do well to keep a little memorandum-book for this purpose.

Ceremonious Visits.

We cannot make ceremonious visits in a becoming manner, if we have any slight indisposition which may for the time affect our appearance or voice, which may embarrass our thoughts, and render our company fatiguing.

Suitable Times for Visits.

To take a suitable time for one's self, or for others, is indispensable in visiting. as in everything else; if you can obtain this by remembering the habits of the person you are going to see, by making arrangements so as not to call at the time of taking meals.

in moments of occupation, and when they are likely to be walking. This time necessarily varies; but as a general rule we must take care not to make ceremonious visits, either before the middle of the day or after four o'clock. To do otherwise would, on the one hand, look like importunity, by presenting one's self too early, and on the other might interfere with arrangements that had been made for the evening.

How to treat Visitors,

A well-bred person aways receives visitors at whatever time they may call, or whoever they may be; but if you are occupied and cannot afford to be interrupted by a mere ceremony, you should instruct the servant *beforehand* to say that you are "not at home." This form has often been denounced as a falsehood, but a lie is no lie unless intended to deceive; and since the words are universally understood to mean that you are engaged, it can be no harm to give such an order to a servant. But, on the other hand, if the servant once admits a visitor within the hall, you should receive him at any inconvenience to yourself. A lady should never keep a visitor waiting more than a minute, or two at the most, and if she cannot avoid doing so, must apologize on entering the drawing-room.

Taking a Seat while Visiting.

In good society, a visitor, unless he is a complete

stranger, does not wait to be invited to sit down, but takes a seat at once easily. A gentleman should never take the principal place in the room, nor, on the other hand, sit at an inconvenient distance from the lady of the house. He must hold his hat gracefully, not put it on a chair or table, or, if he wants to use both hands, must place it on the floor close to his chair.

Pay Equal attention to All.

A well-bred lady, who is receiving two or three visitors at a time, pays equal attention to all, and attempts, as much as possible, to generalize the conversation, turning to all in succession. The last arrival, however, receives a little more attention at first than the others, and the latter, to spare her embarrasment, should leave as soon as convenient. People who out-sit two or three parties of visitors, unless they have some particular motive for doing so, come under the denomination of "bores." A "bore" is a person who does not know when you have had enough of his or her company.

Taking a Friend with you Visiting.

Be cautious how you take an intimate friend *uninvited* even to the house of those with whom you may be equally intimate, as there is always a feeling ing of jealousy that another should share your thoughts and feelings to the same extent as them-

selves, although good breeding will induce them to behave *civilly* to your friend on your account.

Privilages of Ladies.

Ladies in the present day are allowed considerable license in paying and receiving visits; subject, however, to certain rules, which it is needful to define.

Visiting Acquaintances Alone.

Young married ladies may visit their acquaintances alone; but they may not appear in any public places unattended by their husbands or elder ladies. This rule must never be infringed, whether as regards exhibitions, or public libraries, museums, or promonades; but a young married lady is at liberty to walk with her friends of the same age, whether married or single. Gentlemen are permitted to call on married ladies at their own houses. Such calls the usages of society permit, but never without the knowledge and full permission of husbands.

A Lady Calling on a Gentleman.

A lady never calls on a gentleman, unless professionally or officially. It is not only ill-bred, but positively improper to do so. At the same time, there is a certain privilege in age, which makes it possible for an old bachelor like myself to receive a visit from any married lady whom I know very intimately, but such a call would certainly not be one of ceremony, and always presupposes a desire to consult me

on some point or other. I should be guilty of shameful treachery, however, if I told any one that I had received such a visit, while I should certainly expect that my fair caller would let her husband know of it.

Preference of Seats.

When morning visitors are announced, rise and advance toward them. If a lady enters request her to be seated on a sofa; but if advanced in life, or the visitor be an elderly gentleman, insist on their accepting an easy chair, and place yourself, by them. If several ladies arrive at the same time, pay due respect to age and rank, and seat them in the most honorable places; these, in winter, are beside the fire.

Respect toward the Feeble and Aged.

Supposing that a young lady occupies such a seat, and a lady older than herself, or superior in condition, enters the room, she must rise immediately, and having courteously offered her place to the new comer, take another in a different part of the room.

Discontinuing Work.

If a lady is engaged with her needle when a visitor arrives, she ought to discontinue her work, unless requested to do otherwise; and not even then must it be resumed, unless on very intimate terms with her acquaintance. When this, however, is the

case, the hostess may herself request permission to do so. To continue working during a visit of ceremony would be extremely discourteous; and we cannot avoid hinting to our lady readers, that even when a particular friend is present for only a short time, it is somewhat inconsistent with etiquette to keep their eyes fixed on a crochet or knitting-book, apparently engaged in counting stitches, or unfolding the intricacies of a pattern. We have seen this done, and are, therefore, careful to warn them on the subject. There are many kinds of light and elegant, and even useful work, which do not require close attention, and may be profitably pursued; and such we recommend to be always on the work-table at those hours which, according to established practice, are given to social intercourse.

Visiting Cards.

Visitors should furnish themselves with cards. Gentlemen ought simply to put their cards into their pocket, but ladies may carry them in a small elegant portfolio, called a card-case. This they can hold in their hand and it will contribute essentially (with an elegant handkerchief of embroidered cambric,) to give them an air of good taste.

Address on Cards.

On visiting cards, the address is usually placed under the name, towards the bottom of the card, and in smaller letters. Mourning cards are sur-

mounted with a broad black margin; half mourning ones, with a black edge only.

Keeping Cards.

It is bad taste to keep the cards you have received around the frame of a looking-glass; such an exposure shows that you wish to make a display of the names of visitors. When from some cause or other which multiplies visitors at your house; (such as a funeral or a marriage,) you are obliged to return these numerous calls, it is not amiss to preserve the cards in a convenient place, and save yourself the trouble of writing a list; but if, during the year, your glass is always seen bristling with smoke-dried cards, it will be attributed, without doubt, to an ill-regulated self esteem. If the call is made in a carriage, the servant will ask if the lady you wish to see is at home. If persons call on foot, they go themselves to ask the servants.

Laying Aside the Bonnet.

The short time devoted to a ceremonious visit, the necessity of consulting a glass in replacing the head-dress, and of being assisted in putting on the shawl, prevent ladies from accepting the invitation to lay them aside. If they are slightly familiar with the person they are visiting and wish to be more at ease, they should ask permission, which should be granted them, at the same time rising, to assist them in taking off their hat and shawl. An arm-chair,

or a piece of furniture at a distant part of the room, should receive these articles; they should not be placed upon the couch, without the mistress of the house puts them there.

Habitual Visits.

At the house of a person whom we visit habitually, we can lay them aside without saying a word, and a lady can even adjust her hair, &c. before the glass, provided she occupies only a few moments in doing it. If the person you call upon is preparing to go out, or to sit down at table, you should although asked to remain, to retire as soon as possible. The person visited so unseasonably, should on her part, be careful to conceal her knowledge, that the other wishes the visit ended quickly.

We should always appear delighted to receive visitors; and should they make a short visit, you must express your regret.

Short Visits.

Ceremonious visits should be short; if the conversation ceases without being again continued by the person you have come to see, and if she gets up from her seat under any pretext whatever, custom requires you to make your salutation and withdraw. If before this tacit invitation to retire, other visitors are announced, you should adroitly leave them without saying much. If, while you are present, a letter is brought to the person you are visiting, and she

should lay it down without opening it, you must entreat her to read it; she will probably not do so, and this circumstance will warn you to shorten your visit.

Unintentional Intrusions.

In most families in this country, evening calls are the most usual. Should you chance to visit a family, and find that they have a party, present yourself, and converse for a few minutes with an unembarrassed air; after which you may retire, unless urged to remain. A slight invitation, given for the sake of courtesy, ought not to be accepted. Make no apology for your unintentional intrusion; but let it be known, in the course of a few days, that you were not aware that your friends had company.

True Hospitality.

In receiving guests, your first object should be to make them feel at home. Begging them to make themselves at home is not sufficient. You should display a genuine unaffected friendliness. Whether you are mistress of a mansion or a cottage, and invite a friend to share your hospitality, you must endeavor, by every possible means, to render the visit agreeable. This should be done without apparent effort, that the visitor may feel herself to be a partaker in your home enjoyments, instead of finding that you put yourself out of the way to procure extraneous pleasures. It is right and proper that you

seek to make the time pass lightly; but if, on the other hand, you let a visitor perceive that the whole tenor of your daily concerns is altered on her account a degree of depression will be felt, and the pleasant anticipations which she most probably entertained will fail to be realized. Let your friend be assured, from your manner, that her presence is a real enjoyment to you, an incentive to recreations which otherwise would not be thought of in the common routine of life. Observe your own feelings when you happen to be the guest of a person who, though he may be very much your friend, and really glad to see you, seems not to know what to do either with you or himself; and again, when in the house of another you feel as much at ease as in your own. Mark the difference, more easily felt than described, between the manners of the two, and deduce therefrom a lesson for your own improvement.

Treatment of Guests.

If you have guests in your house, you are to appear to feel that they are all equal for the time, for they all have an equal claim upon your courtesies. Those of the humblest condition will receive *full as much attention* as the rest, in order that you shall not painfully make them feel their inferiority.

Offer your guests the best that you have in the way of food and rooms, and express no regrets and make no excuses that you have nothing better to give them.

Try to make your guests feel at home; and do this, not by urging them in empty words to do so but by making their stay as pleasant as possible, at the same time being careful to put out of sight any trifling trouble or inconvenience they may cause you.

Devote as much time as is consistent with other engagements to the amusement and entertainment of your guests.

Duties of the Visitor.

On the other hand, the visitor should try to conform as much as possible to the habits of the house which temporarily shelters him. He should never object to the hours at which meals are served, nor should he ever allow the family to be kept waiting on his account.

It is a good rule for a visitor to retire to his own apartment in the morning, or at least seek out some occupation of his own, without seeming to need the assistance or attention of host or hostess; for it is undeniable that these have certain duties which must be attended to at this portion of the day, in order to leave the balance of the time free for the entertainment of their guests.

If any family matters of a private or unpleasant nature come to the knowledge of the guest during his stay, he must seem both blind and deaf, and never refer to them unless the parties interested speak of them first. Still more is he under moral

obligations never to repeat to others what he may have been forced to see and hear.

The rule on which a host and hostess should act is to make their guests as much at ease as possible; that on which a visitor should act is to interfere as little as possible with the ordinary routine of the house.

It is not required that a hostess should spend her whole time in the entertainment of her guests. The latter may prefer to be left to their own devices for a portion of the day. On the other hand it shows the worst of breeding for a visitor to seclude himself from the family and seek his own amusements and occupations regardless of their desire to join in them or entertain him. Such a guest had better go to a hotel, where he can live as independently as he chooses.

Give as little trouble as possible when a guest, but at the same time never think of apologizing for any little additional trouble which your visit may occasion. It would imply that you thought your friends incapable of entertaining you without some inconvenience to themselves.

Keep your room as neat as possible, and leave no articles of dress or toilet around to give trouble to servants.

A lady will not hesitate to make her own bed if few or no servants are kept; and in the latter case she will do whatever else she can to lighten the labors of her hostess as a return for the additional exertion her visit occasions.

LEAVETAKING.

Upon taking leave express the pleasure you have experienced in your visit. Upon returning home it is an act of courtesy to write and inform your friends of your safe arrival, at the same time repeating your thanks.

A host and hostess should do all they can to make the visit of a friend agreeable; they should urge him to stay as long as is consistent with his own plans, and at the same time convenient to themselves. But when the time for departure has been finally fixed upon, no obstacles should be placed in the way of leavetaking. Help him in every possible way to depart, at the same time giving him a general invitation to renew the visit at some future period.

"Welcome the coming, speed the parting, guest,"

expresses the true spirit of hospitality.

CHAPTER VIII.

DINNER-PARTIES AND BALLS.

THE hour of dinner has been pronounced by Dr. Johnson, to be, in civilized life, the most important hour of the twenty-four. The etiquette of the dinner-table has a prominence commensurate with the dignity of the ceremony. Like the historian of Peter Bell, we commence at the commencement, and thence proceed to the moment when you take leave officially, or vanish unseen.

INVITATIONS.

In order to dine, the first requisite is—to be invited. The length of time which the invitation precedes the dinner is always proportioned to the grandeur of the occasion, and varies from two days to two weeks.

REPLY TO INVITATION.

You reply to a note of invitation immediately, and in the most direct and unequivocal terms. If you accept, you arrive at the house rigorously at the

hour specified. It is equally inconvenient to be too late and to be too early. If you fall into the latter error, you find every thing in disorder; the master of the house is in his dressing-room, changing his waistcoat; the lady is still in the pantry; the fire not yet lighted in the parlor. If by accident or thoughtlessness you arrive too soon, you may pretend that you called to inquire the exact hour at which they dine, having mislaid the note, and then retire to walk for an appetite.

Arriving too Late.

If you are too late, the evil is still greater, and indeed almost without a remedy. Your delay spoils the dinner and destroys the appetite and temper of the guests; and you yourself are so much embarrassed at the inconvenience you have occasioned, that you commit a thousand errors at table. If you do not reach the house until dinner is served, you had better retire to a restaurant, and thence send an apology, and not interrupt the harmony of the courses by awkward excuses and cold acceptances.

Manners at Table.

Nothing indicates the good breeding of a gentleman so much as his manners at table. There are a thousand little points to be observed, which, although not absolutely necessary, distinctly stamp the refined and well-bred man. A man may pass muster by *dressing well*, and may sustain himself tolerably

in conversation; but if he be not perfectly "*au fait*" *dinner* will betray him.

Dress Neatly for Dinner Party.

Always go to a dinner as neatly dressed as possible. The expensiveness of your apparel is not of much importance, but its freshness and cleanliness are indispensable. The hands and finger-nails require especial attention. It is a great insult to every lady at the table for a man to sit down to dinner with his hands in a bad condition.

How Long to Remain after Dinner.

Politeness demands that you remain at least an hour in the parlor, after dinner; and, if you can dispose of an entire evening, it would be well to devote it to the person who has entertained you. It is excessively rude to leave the house as soon as dinner is over.

Congenial Company.

The utmost care should be taken that all the company will be congenial to one another, and with a similarity of tastes and acquirements, so that there shall be a common ground upon which they may meet.

Number of Guests.

The number of guests should not be too large. From six to ten form the best number, being neither

too large nor too small. By no means let the number at table count thirteen, for certain people have a superstition about this number; and though it is a very foolish and absurd one, it is courteous to respect it.

Manner of Writing Invitations.

The invitations should be written on small note-paper, which may have the initial letter or monogram stamped upon it, but good taste forbids anything more. The envelope should match the sheet of paper

The invitation should be issued in the name of the host and hostess.

The form of invitation should be as follows:

"Mr. and Mrs. Ford request the pleasure [or favor] of Mr. and Mrs. Harper's company at dinner on Thursday, the 13th of December, at 5 o'clock."

An answer should be returned at once, so that if the invitation is declined the hostess may modify her arrangements accordingly.

Invitation Accepted.

An acceptance may be given in the following form:

"Mr. and Mrs. Harper have much pleasure in accepting Mr. and Mrs. Ford's invitation for December 13th."

Invitation Declined.

The invitation is declined in the following manner:

"Mr. and Mrs. Harper regret that a previous engagement (or whatever the cause may be) will prevent them having the pleasure of accepting Mr. and Mrs. Ford's invitation for December 13th."

Or,

"Mr. and Mrs. Harper regret extremely that owing to [whatever the preventing cause may be,] they cannot have the pleasure of dining with Mr. and Mrs. Ford on Thursday, December 13th."

Whatever the cause for declining may be, it should be stated briefly yet plainly, that there may be no occasion for misunderstanding or hard feelings.

Invitation to Tea-party.

The invitation to a tea-party may be less formal. It may take the form of a friendly note, something in this manner:

"Dear Miss Patterson,"

"We have some friends coming to drink tea with us to-morrow: will you give us the pleasure of your company also? We hope you will not disappoint us."

One should always say "drink tea," not "take tea," which is a vulgarism.

Reception of Guests.

When guests are announced, the lady of the house advances a few steps to meet them; gives them her hand and welcomes them cordially.

Introduction of Guests.

If there are strangers in the company, it is best to introduce them to all present, that they may feel no embarrassment.

Proceeding to Dinner.

When they are all assembled, a domestic announces that the dinner is served up; at this signal we rise immediately, and wait until the master of the house requests us to pass into the dining-room, whither he conducts us by going before. It is quite common for the lady of the house to act as guide to the guests, while the master offers his arm to the lady of most distinction. The guests also give their arms to the ladies, whom they conduct as far as the table, and to the places which they are to occupy. Having arrived at the table, each guest respectfully bows to the lady whom he conducts, and who in her turn bows also.

Arranging Guests at Table.

It is one of the first and most difficult things, properly to arrange the guests, and to place them in such a manner, that the conversation may always be general during the entertainment; we should, as much as possible, avoid putting next one another, two persons of the same profession, as it would necessarily result in an aside dialogue, which would injure the general conversation, and consequently

the gaiety of the occasion. The two most distinguished gentlemen ought to be placed next the mistress of the house; and the two most distinguished ladies next the master of the house; the right hand is especially the place of honor.

Intermingling Guests.

If the number of gentlemen is nearly equal to that of the ladies, we should take care to intermingle them; we should separate husbands from their wives, and remove near relations as far from one another as possible; because being always together, they ought not to converse among themselves in a general party.

At table, as well as at all other places, the lady always takes precedence of the gentleman.

Asking the Waiter for Anything.

If you ask the waiter for anything, you will be careful to speak to him gently in the tone of *request*, and not of *command*. To speak to a waiter in a driving manner will create, among well-bred people, the suspicion that you were sometime a servant yourself, and are putting on *airs* at the thought of your promotion. Lord Chesterfield says: "If I tell a footman to bring me a glass of wine, in a rough, insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me, and I am sure I should deserve it."

Praising Every Dish.

It is not good taste to praise extravagantly every dish that is set before you; but if there are some things that are really very nice, it is well to speak in their praise. But, above all things, avoid seeming indifferent to the dinner that is provided for you, as that might be construed into a dissatisfaction with it.

Picking Your Teeth at the Table.

Avoid picking your teeth, if possible, at the table, for however agreeable such a practice might be to yourself, it may be offensive to others. The habit which some have of holding one hand over the mouth, does not avoid the vulgarity of teeth-picking at table.

Selecting a Particular Dish.

Unless you are requested to do so, never select any particular part of a dish; but if your host asks you what part you prefer, name some part, as in this case the incivility would consist in making your host choose as well as carve for you.

Duties of Host and Hostess.

The lady and gentleman of the house, are of course helped last, and they are very particular to notice, every minute, whether the waiters are attentive to every guest. But they do not press people either to

eat more than they appear to want, nor *insist* upon their partaking of any particular dish. It is allowable for you to recommend, so far as to say that it is considered "excellent," but remember that tastes differ, and dishes which suit *you,* may be unpleasant to others; and that, in consequence of your urgency some modest people might feel themselves compelled to partake of what is disagreeable to them.

Paring Fruit for a Lady.

Never pare an apple or a pear for a lady unless she desire you, and then be careful to use your fork to hold it; you may sometimes offer to *divide a very large pear* with or for a person.

Dipping Bread Into Preserves.

It is considered vulgar to dip a piece of bread into the preserves or gravy upon your plate and then bite it. If you desire to eat them together, it is much better to break the bread in small pieces, and convey these to your mouth with your fork.

Soup.

Soup is the first course. All should accept it even if they let it remain untouched, because it is better to make a pretence of eating until the next course is served than to sit waiting or compel the servants to serve one before the rest.

Soup should be eaten with the side of the spoon, not from the point, and there should be no noise of

sipping while eating it. It should not be called for a second time.

Fish.

Fish follows soup, and must be eaten with a fork, unless fish-knives are provided. Put the sauce, when it is handed you, on the side of your plate.

Fish may be declined, but must not be called for a second time.

General Rules regarding Dinner.

After soup and fish, come the side-dishes, which must be eaten with a fork only, though the knife may be used in cutting anything too hard for a fork.

Never apologize to a waiter for requiring him to wait upon you; that is his business. Neither reprove him for negligence or improper conduct, that is the business of the host.

Never take up a piece of asparagus or the bones of fowl or bird with your fingers to suck them, possibly making the remark that "fingers were made before forks." These things should always be cut with a knife and eaten with a fork. If fingers *were* made before forks, so were wooden trenchers before the modern dinner service. Yet it would rather startle these advocates of priority to be invited to a dinner-party where the dining-table was set with a wooden trencher in the centre, into which all the guests were expected to dip with their fingers.

Bread should be broken, not bitten. This is, of course, taken with the fingers.

Be careful to remove the bones from fish before eating it. If a bone gets inadvertently into the mouth, the lips must be covered with the napkin in removing it.

Cherry-stones should be removed from the mouth as unobtrusively as possible and deposited on the side of the plate, A good way is to watch how others are doing and follow their example. A better way still is for the hostess to have her cherries stoned before they are made into pies and puddings, and thus save her guests this dilemma.

If it is an informal dinner, and the guests pass the dishes to one another instead of waiting to be helped by a servant, you should always help yourself from the dish, if you desire to do so at all, before passing it on to the next.

A guest should never find fault with the dinner or with any part of it.

When you are helped, begin to eat without waiting for others to be served.

A knife should never, on any account, be put into the mouth. Many even well-bred people in other particulars think this an unnecessary regulation; but when we consider that it is a rule of etiquette, and that its violation causes surprise and disgust to many people, it is wisest to observe it;

As an illustration of this point, I will quote from a letter from the late Wm. M. Thackeray, addressed

to a gentleman in Philadelphia: "The European continent swarms with your people. They are not all as polished as Chesterfield. I wish some of them spoke French a little better. I saw five of them at supper at Basle the other night with their knives down their throats. It was awful! My daughter saw it, and I was obliged to say, 'My dear, your great-great grandmother, one of the finest ladies of the old school I ever saw, always applied cold steel to her wittles. It's no crime to eat with a knife,' which is all very well; but I wish five of 'em at a time wouldn't."

Watching how Others do.

Speaking of watching how others are doing, and following their example, reminds us of an anecdote told us not long since by the lady who played the principal part in it.

She was visiting at the house of a friend. and one day there was upon the dinner-table some sweet corn cooked on the ear. Not knowing exactly how to manage it so as not to give offense, she concluded to observe how the others did. Presently two of the members of the family took up their ears of corn in their fingers and ate the grain directly from the cob. So Miss Mary thought she might venture to eat hers in the same manner. Scarcely had she begun, however, when her hostess turned to her little boy and said, "I am going to let you eat your corn just like a little pig to-day."

"How is that, mamma?" questioned the boy.

"Look at Miss Mary," was the reply. "I am going to let you eat it just as Miss Mary is eating hers."

The mixed state of Miss Mary's feelings can be better imagined than described.

Never use a napkin in the place of a handkerchief by wiping the forehead or blowing the nose with it.

Do not scrape your plate or tilt it to get the last drop of anything it may contain, or wipe it out with a piece of bread.

Pastry should be eaten with a fork. Everything that can be cut without a knife, should be cut with a fork alone.

Eat slowly.

Pudding may be eaten with a fork or spoon. Ice requires a spoon.

Cheese must be eaten with a fork.

Talk in a low tone to your next neighbor, but not in so low a tone but that your remarks may become general. Never speak with the mouth full.

Never lay your hand or play with your fingers upon the table. Neither toy with your knife, fork or spoon, make pills of your bread nor draw imaginary lines upon the table-cloth.

Never bite fruit. An apple, pear or peach should be peeled with a silver knife, and all fruit should be broken or cut.

Urging Guests to Eat.

A mistress of a house ought never to appear to pride herself regarding what is on her table, nor confuse herself with apologies for the bad cheer which she offers you; it is much better for her to observe silence in this respect, and leave it to her guests to pronounce eulogiums on the dinner; neither is it in good taste to urge guests to eat nor to load their plate against their inclination.

Waiting on Others.

If a gentleman is seated by the side of a lady or elderly person, politeness requires him to save them all trouble of pouring out for themselves to drink, of procuring anything to eat, and of obtaining whatever they are in want of at the table and he should be eager to offer them what he thinks to be most to their taste.

Monopolizing Conversation.

It would be impolite to monopolize a conversation which ought to be general. If the company is large we should converse with our neighbors, raising the voice only loud enough to make ourselves heard.

Signal for Leaving the Table.

It is for the mistress of the house to give the signal to leave the table; all the guests then rise, and, offering their arms to the ladies, wait upon them to the door.

You should not leave the table before the end of the entertainment, unless from urgent necessity.

We are glad to say that the English habit of gentlemen remaining at the table, after the ladies have retired, to indulge in wine, coarse conversation and obscene jokes, has never been received into popular favor in this country. The very words "after-dinner jokes" suggest something indecent. We take our manners from Paris instead of London, and ladies and gentlemen retire together from the dining-table instead of the one sex remaining to pander to their baser appetites, and the other departing with all their delicate sentiments in a state of outrage if they pause to think of the cause of their dismissal.

After retiring to the drawing-room the guests should intermingle in a social manner, and the time until the hour of taking leave may be spent either in conversation or in various entertaining games. It is expected the guests will remain two or three hours after the dinner.

Dancing.

Lord Chesterfield, in his letters to his son, says: "Dancing is, in itself, a very trifling and silly thing: but it is one of those established follies to which people of sense are sometimes obliged to conform; and then they should be able to do it well. And though I would not have you a dancer, yet, when you do dance, I would have you dance well, as I would have you do everything you do well." In

another letter, he writes: "Do you mind your dancing while your dancing master is with you? As you will be often under the necessity of dancing a minuet, I would have you dance it very well. Remember that the graceful motion of the arms, the giving of your hand, and the putting off and putting on of your hat genteelly, are the material parts of a gentleman's dancing. But the greatest advantage of dancing well is, that it necessarily teaches you to present yourself, to sit, stand, and walk genteelly; all of which are of real importance to a man of fashion."

Giving a Ball.

If you cannot afford to give a ball in good style, you had better not attempt it at all.

Having made up your mind to give a ball and to do justice to the occasion, and having settled upon the time, the next thing is to decide whom and how many to invite. In deciding upon the number a due regard must be paid to the size of the rooms; and after making allowance for a reasonable number who may not accept the invitation, there should be no more invited than can find comfortable accommodations, both sitting and standing-room being taken into account, and at the same time have the floor properly free for dancing. The more guests you have the more brilliant, and the fewer you have the more enjoyable, will the occasion be.

Any number over a hundred guests constitutes a "large ball;" under fifty it is merely a "dance."

Choice of Guests.

As dancing is *the* amusement of the evening, due regard should be paid to the dancing qualifications of the proposed guests.

Issuing Invitations.

The invitations issued and accepted for an evening party will be written in the same style as those already described for a dinner-party. They should be sent out *at least* from seven to ten days before the day fixed for the event, and should be replied to within a week of their receipt, accepting or declining with regrets. By attending to these courtesies, the guests will have time to consider their engagements and prepare their dresses, and the hostess will also know what will be the number of her party.

Prejudices against Dancing.

One should be scrupulous and not wound the prejudices of a friend by sending her an invitation to a ball when it is well known she is conscientiously opposed to dancing.

Notes of Interrogation.

No one now sends a *note* of interrogation to a dance; cards are universally employed. The form of an invitation to a tea-party differs from that to a dance, in respect that the one specifies that you are invited *to tea*, the other does not, but merely requests

the pleasure of your company *on such an evening*, and perhaps names the hour.

Variety of Toilet.

Vary your toilet as much as possible, for fear that idlers and malignant wits, who are always a majority in the world, should amuse themselves by making your dress the description of your person.

Choice of Attire.

Certain fashionables seek to gain a kind of reputation by the odd choice of their attire, and by their eagerness to seize upon the first caprices of the fashions. Propriety with difficulty tolerates these fancies of a spoiled child; but it applauds a woman of sense and taste, who is not in a hurry to follow the fashions, and asks how long they will last, before adopting them; finally, who selects and modifies them with success according to her size and figure.

Evening Party.

If it is to be a simple evening party, in which we may wear a summer walking-dress, the mistress of the house gives verbal invitations, and does not omit to apprise her friends of this circumstance, or they might appear in unsuitable dresses. If, on the contrary the soiree is to be in reality a ball, the invitations are written, or what is better, printed and expressed in the third person.

The Cloak Room.

A room appropriate for the purpose, and furnished with cloak-pins to hang up the shawls and other dresses of the ladies, is almost indispensable. Domestics should be there also, to aid them in taking off and putting on their outside garments.

When to Arrive.

We are not obliged to go exactly at the appointed hour; it is even fashionable to go an hour later. Married ladies are accompanied by their husbands: unmarried ones, by their mother, or by an escort.

Refusing to Dance.

A lady cannot refuse the invitation of a gentleman to dance, unless she has already accepted that of another, for she would be guilty of an incivility which might occasion trouble; she would, moreover, seem to show contempt for him whom she refused, and would expose herself to receive in secret an ill compliment from the mistress of the house.

Giving a Reason for not Dancing.

When a young lady declines dancing with a gentleman, it is her duty to give him a reason why, although some thoughtless ones do not. No matter how frivolous it may be, it is simply an act of courtesy to offer him an excuse; while, on the other hand, no gentleman ought so far to compromise his

self-respect as to take the slightest offense at seeing a lady by whom he has just been refused, dance immediately after with some one else.

How to Ask a Lady to Dance.

In inviting a lady to dance with you, the words, "Will you *honor* me with your hand for a quadrille?" or, "Shall I have the *honor* of dancing this set with you?" are more used now than "Shall I have the *pleasure?*" or, "Will you give me the *pleasure* of dancing with you.

Leaving a Ball Room.

Married or young ladies, cannot leave a ball-room, or any other party, alone. The former should be accompanied by one or two other married ladies, and the latter by their mother, or by a lady to represent her.

Talking too Much.

Ladies should avoid talking too much; it will occasion remarks. It has also a bad appearance to whisper continually in the ear of your partner.

Wall Flowers.

The master of the house should see that all the ladies dance; he should take notice, particularly of those who seem to serve as *drapery* to the walls of the ball-room, (or *wall-flowers*, as the familiar expression is,) and should see that they are invited to dance.

But he must do this wholly unperceived, in order not to wound the self-esteem of the unfortunate ladies.

Duties of Gentlemen.

Gentlemen whom the master of the house requests to dance with these ladies, should be ready to accede to his wish, and even appear pleased at dancing with a person thus recommended to their notice.

Duties of Ladies.

Ladies who dance much, should be very careful not to boast before those who dance but little or not at all, of the great number of dances for which they are engaged in advance. They should also, without being perceived, recommend to these less fortunate ladies, gentlemen of their acquaintance.

While Dancing.

In giving the hand for ladies chain or any other figures, those dancing should wear a smile, and accompany it with a polite inclination of the head, in the manner of a salutation. At the end of the dance, the gentleman reconducts the lady to her place, bows and thanks her for the honor which she has conferred. She also bows in silence, smiling with a gracious air.

Reserve and Politeness.

In these assemblies, we should conduct ourselves

with reserve and politeness towards all present, although they may be unknown to us.

When not to Dance.

Never hazard taking part in a quadrille, unless you know how to dance tolerably; for if you are a novice, or but little skilled, you would bring disorder into the midst of pleasure. Being once engaged to take part in a dance, if the figures are not familiar, be careful not to advance first. You can in this way govern your steps by those who go before you. Beware, also, of taking your place in a set of dancers more skillful than yourself. When an unpracticed dancer makes a mistake, we may apprize him of his error; but it would be very impolite to have the air of giving him a lesson.

Grace and Modesty.

Dance with grace and modesty, neither affect to make a parade of your knowledge; refrain from great leaps and ridiculous jumps, which would attract the attention of all towards you.

Private Party.

In a private ball or party, it is proper for a lady to show still more reserve, and not manifest more preference for one gentleman than another; she should dance with all who ask properly.

Public Balls.

In public balls, a gentleman offers his partner refreshments, but which she very seldom accepts, unless she is well acquainted with him. But in private parties, the persons who receive the company, send round cake and other refreshments, of which every one helps themselves. Near the end of the evening, in a well regulated ball, it is customary to have a supper; but in a soiree, without great preparation, we may dispense with a supper; refreshments are, however, necessary, and not to have them would be the greatest impoliteness.

Visit of Thanks.

We should retire *incognito*, in order not to disturb the master and mistress of the house; and we should make them, during the week, a visit of thanks, at which we may converse of the pleasure of the ball and the good selection of the company.

Deportment in Public Places.

The proprieties in deportment, which concerts require, are little different from those which are recognized in every other assembly, or in public exhibitions, for concerts partake of the one and the other, according as they are public or private. In private concerts, the ladies occupy the front seats, and the gentlemen are generally in groups behind, or at the side of them. We should observe the most pro-

found silence, and refrain from beating time, humming the airs, applauding, or making ridiculous gestures of admiration. It often happens that a dancing soiree succeeds a concert, and billets of invitation, distributed two or three days before hand should give notice of it to the persons invited.

General Rules for a Ball-room.

A lady will not cross a ball-room unattended.

A gentleman will not take a vacant seat next a lady who is a stranger to him. If she is an acquaintance, he may do so with her permission.

White kid gloves should be worn at a ball, and only be taken off at supper-time.

In dancing quadrilles do not make any attempt to take steps. A quiet walk is all that is required.

When a gentleman escorts a lady home from a ball, she should not invite him to enter the house; and even if she does so, he should by all means decline the invitation. He should call upon her during the next day or evening.

As the guests enter the room, it is not necessary for the lady of the house to advance each time toward the door, but merely to rise from her seat to receive their courtesies and congratulations. If, indeed, the hostess wishes to show particular favor to some peculiarly honored guests, she may introduce them to others, whose acquaintance she may imagine will be especially suitable and agreeable.

When entering a private ball or party, the visitor

should invariably bow to the company. No well-bred person would omit this courtesy in entering a drawing-room; although the entrance to a large assembly may be unnoticed.

Any presentation to a lady in a public ball-room, for the mere purpose of dancing, does not entitle you to claim her acquaintance afterwards; therefore, should you meet her, at most you may lift your hat; but even that is better avoided—unless, indeed, she first bow—as neither she nor her friends can know who or *what* you are.

Never wait until the signal is given to take a partner, for nothing is more impolite than to invite a lady hastily, and when the dancers are already in their places; it can be allowed only when the set is incomplete.

In private parties, a lady is not to refuse the invitation of a gentleman to dance, unless she be previously engaged. The hostess must be supposed to have asked to her house only those persons whom she knows to be perfectly respectable and of unblemished character, as well as pretty equal in position; and thus, to decline the offer of any gentleman present, would be a tacit reflection on the gentleman or lady of the house.

Conclusion.

There is a custom which is sometimes practiced both in the assembly room and at private parties, which cannot be too strongly reprehended; we allude

to the habit of ridicule and ungenerous criticism of those who are ungraceful or otherwise obnoxious to censure, which is indulged in by the thoughtless, particularly among the dancers. Of its gross impropriety and vulgarity we need hardly express an opinion; but there is such an utter disregard for the feelings of others implied in this kind of negative censorship, that we cannot forbear to warn our young readers to avoid it. The "Koran" says: "Do not mock—the mocked may be better than the mocker." Those you condemn may not have had the same advantages as yourself in acquiring grace or dignity, while they may be infinitely superior in purity of heart and mental accomplishments. The advice of Chesterfield to his son, in his commerce with society, to *do as you would be done by*, is founded on the Christian precept, and worthy of commendation. Imagine yourself the victim of another's ridicule, and you will cease to indulge in a pastime which only gains for you the hatred of those you satirize, if they chance to observe you, and the contempt of others who have noticed your violation of politeness, and abuse of true sociality.

CHAPTER IX.

STREET ETIQUETTE.

IN England a gentleman is not expected to speak to a lady on the street or recognize her, unless she first salutes him with a smile or bow. But on the continent of Europe the rule is reversed, and no lady, however intimate you may be with her, will acknowledge you in the street unless you first honor her with a bow of recognition. The American fashion is not like either of them. For here the really well-bred man always politely and respectfully bows to every lady he knows, and, if she is a well-bred woman, she acknowledges the respect paid her. If she expects no further acquaintance, her bow is a mere formal, but *always respectful*, recognition of the good manners which have been shown her, and no gentleman ever takes advantage of such politeness to push a further acquaintance uninvited. But why should a lady and gentleman, who know who each other are, scornfully and doggedly pass each other in the streets as though they were enemies? There is no good reason for such *impoliteness*, in the prac-

tice of politeness. As compared with the English, the French or continental fashion is certainly more consonant with the rules of good breeding. But the American rule is better than either, for it is based upon the acknowledged general principle, that it is every gentleman's and lady's duty to be polite in all places. Unless parties have done something to forfeit the respect dictated by the common rules of politeness, there should be no deviation from this practice. It is a ridiculous idea that we are to practice ill-manners in the name of etiquette.

Recognizing Friends on the Street.

While walking the street no one should be so absent-minded as to neglect to recognize his friends. If you do not stop, you should always bow, touch your hat, or bid your friend good day. If you stop, you can offer your hand without removing your glove. If you stop to talk, retire on one side of the walk. If your friend has a stranger with him and you have anything to say, you should apologize to the stranger. Never leave your friend abruptly to see another person without asking him to excuse your departure. If you meet a gentleman of your acquaintance walking with a lady whom you do not know, lift your hat as you salute them. If you know the lady you should salute her first.

Never fail to raise your hat politely to a lady acquaintance; nor to a male friend who may be walking with a lady—it is a courtesy to the lady.

Omitting to Recognize Acquaintances.

A gentleman should never omit a punctilious observance of the rules of politeness to his recognized acquaintances, from an apprehension that he will not be met with reciprocal marks of respect. For instance, he should not refuse to raise his hat to an acquaintance who is accompanied by a lady, lest her escort should, from ignorance or stolidity, return his polite salutation with a nod of the head. It is better not to see him, than to set the example of a rude and indecorous salutation. In all such cases, and in all cases, he who is most courteous has the advantage, and should never feel that he has made a humiliating sacrifice of his personal dignity. It is for the party whose behavior has been boorish to have a consciousness of inferiority.

Shaking Hands with a Lady.

Never offer to shake hands with a lady in the street if you have on dark gloves, as you may soil her white ones. If you meet a lady friend with whom you wish to converse, you must not stop, but turn and walk along with her; and should she be walking with a gentleman, first assure yourself that you are not intruding before you attempt to join the two in their walk.

Young Ladies Conduct on the Street.

After twilight, a young lady would not be conducting herself in a becoming manner, by walking alone;

and if she passes the evening with any one, she ought, beforehand, to provide some one to come for her at a stated hour; but if this is not practicable, she should politely ask of the person whom she is visiting, to permit a servant to accompany her. But, however much this may be considered proper, and consequently an obligation, a married lady, well educated, will disregard it if circumstances prevent her being able, without trouble, to find a conductor.

Accompanying Visitors.

If the host wishes to accompany you himself, you must excuse yourself politely for giving him so much trouble but finish, however, by accepting. On arriving at your house, you should offer him your thanks. In order to avoid these two inconveniences, it will be well to request your husband, or some one of your relatives, to come and wait upon you; you will, in this way, avoid all inconveniences, and be entirely free from that harsh criticism which is sometimes indulged in, especially in small towns, concerning even the most innocent acts.

Fulfilling an Engagement.

If, when on your way to fulfill an engagement, a friend stops you in the street, you may, without committing any breach of etiquette, tell him of your appointment, and release yourself from a long talk,

but do so in a courteous manner, expressing regret for the necessity.

Conduct while Shopping.

In inquiring for goods at a store, do not say, I want so and so, but say to the clerk—show me such or such an article, if you please—or use some other polite form of address. If you are obliged to examine a number of articles before you are suited, apologize to him for the trouble you give him. If, after all, you cannot suit yourself, renew your apologies when you go away, If you make only small purchases, say to him—I am sorry for having troubled you for so trifling a thing.

Taking off Your Glove.

You need not stop to pull off your glove to shake hands with a lady or gentleman. If it is warm weather it is more agreeable to both parties that the glove should be on—especially if it is a lady with whom you shake hands, as the perspiration of your bare hand would be very likely to soil her glove.

Asking Information.

If a lady addresses an inquiry to a gentleman on the street, he will lift his hat, or at least touch it respectfully, as he replies. If he cannot give the information required, he will express his regrets.

Crossing a Muddy Street.

When tripping over the pavement, a lady should gracefully raise her dress a little above her ankle. With her right hand she should hold together the folds of her gown and draw them toward the right side. To raise the dress on both sides, and with both hands, is vulgar. This ungraceful practice can be tolerated only for a moment when the mud is very deep.

Expensive Dresses in the Street.

Most American ladies in our cities wear too rich and expensive dresses in the street. Some, indeed, will sweep the side-walks with costly stuffs only fit for a drawing-room or a carriage. This is in bad taste, and is what ill-natured people would term snobbish.

Carriage of a Lady in Public.

A lady walks quietly through the streets, seeing and hearing nothing that she ought not to see and hear, recognizing acquaintances with a courteous bow and friends with words of greeting. She is always unobtrusive. She never talks loudly or laughs boisterously, or does anything to attract the attention of the passers by. She simply goes about her business in her own quiet, lady-like way, and by her preoccupation is secure from all the annoyance to which a person of less perfect breeding might be subjected.

Forming Acquaintances in Public.

A lady, be she young or old, *never* forms an acquaintance upon the streets or seeks to attract the attention or admiration of persons of the other sex. To do so would render false her claims to ladyhood, if it did not make her liable to far graver charges.

Demanding Attentions.

A lady never demands attentions and favors from a gentleman, but always accepts them gratefully and graciously and with expressed thanks.

Meeting a Lady Acquaintance.

A gentleman meeting a lady acquaintance on the street, should not presume to join her in her walk without ascertaining that his company would be entirely agreeable. It might be otherwise, and she should frankly say so. A married lady usually leans upon the arm of her husband; but single ladies do not, in the day, take the arm of a gentleman, unless they are willing to acknowledge an engagement. Gentlemen always give place to ladies, and gentlemen accompanying ladies, in crossing the street.

Stopping a Lady on the Street.

If you have anything to say to a lady whom you may happen to meet in the street, however intimate you may be, do not stop her, but turn round and walk in company; you can take leave at the end of the street.

Passing Acquaintances.

When you are passing in the street, and see coming toward you a person of your acquaintance whether a lady or an elderly person, you should offer them the wall, that is to say, the side next the houses. If a carriage should happen to stop in such a manner as to leave only a narrow passage between it and the houses, beware of elbowing and rudely crowding the passengers, with a view to get by more expeditiously; wait your turn, and if any of the persons before mentioned come up, you should edge up to the wall in order to give them the place. They also, as they pass, should bow politely to you.

Crowding Before Another.

If stormy weather has made it necessary to lay a plank across the gutters, which has become suddenly filled with water, it is not proper to crowd before another, in order to pass over the frail bridge.

Giving the Arm.

In walking with a lady, it is customary to give her the right arm; but where circumstances render it more convenient to give her the left, it may properly be done. If you are walking with a lady on a crowded street, like State or Madison, by all means give her the outside, as that will prevent her from being perpetually jostled and run against by the hurrying crowd.

When to offer Your Arm.

You should offer your arm to a lady with whom you are walking whenever her safety, comfort, or convenience may seem to require such attention on your part. At night your arm should always be tendered, and also when ascending the steps of a public building. In walking with any person you should keep step with military precision, and with ladies and elderly people you should always accommodate your speed to theirs.

Returning a Salute.

If a lady with whom you are walking receives the salute of a person who is a stranger to you, you should return it, not for yourself, but for her.

Passing Before a Lady.

When a lady whom you accompany wishes to enter a store, you should hold the door open and allow her to enter first, if practicable; for you must never pass before a lady anywhere, if you can avoid it, or without an apology

Corner Loafers.

No gentleman will stand in the doors of hotels, nor on the corners of the street, gazing impertinent ly at the ladies as they pass. That is such an unmistakable sign of a loafer, that one can hardly imagine a well-bred man doing such a thing.

Shouting.

Never speak to your acquaintances from one side of the street to the other. Shouting is a certain sign of vulgarity. First approach, and then make your communication to your acquaintance or friend in a moderately loud tone of voice.

Gentlemen Walking with a Lady.

When two gentlemen are walking with a lady in the street, they should not be both upon the same side of her, but one of them should walk upon the outside and the other upon the inside.

Crossing the Street with a Lady.

If you are walking with a woman who has your arm, and you cross the street, it is better not to disengage your arm, and go round upon the outside. Such effort evinces a palpable attention to form, and *that* is always to be avoided.

General Rules.

A lady should never take the arms of two men, one being upon either side; nor should a man carry a woman upon each arm. The latter of these iniquities is practiced only in Ireland; the former perhaps in Kamtskatcha. There are, to be sure, some cases in which it is necessary for the protection of the women; that they should both take his arm, as in coming home from a concert, or in passing, on any occasion, through a crowd.

Passing Through a Crowd.

In walking in the street with a woman, if at any place, by reason of the crowd, or from other cause you are compelled to proceed singly, you should always precede your companion.

In passing a lady in the street, who is accompanied by a gentleman on the outside, there is the same reason for your taking the inside that there would be for you to walk on that side if you were with them. You should take that side, then, unless you would pay the gentleman, if he were alone, the compliment of giving him the wall.

Saluting a Lady.

When you salute a lady or a gentleman to whom you wish to show particular respect, in the street, you should take your hat entirely off and cause it to describe a circle of at least ninety degrees from its original resting place.

Ascending a Mountain.

If you are walking with a woman in the country, —ascending a mountain or strolling by the bank of a river,—and your companion being fatigued, should choose to sit upon the ground, on no account allow yourself to do the same, but remain rigorously standing. To do otherwise would be flagrantly indecorous and she would probably resent it as the greatest insult.

In mounting a pair of stairs in company with a woman, run up before her; in coming down, walk behind her.

Meeting on the Street.

If, in walking, you meet a friend, accompanied by one whom you do not know, speak to both. Also, if you are walking with a friend who speaks to a friend whom you are not acquainted with, you should speak to the person; and with as much respect and ease as if you knew the party. If you meet a man whom you have met frequently before, who knows your name, and whose name you know, it is polite to salute him.

Intrusive Inquiries on Meeting.

If you meet or join or are visited by a person who has a book or box, or any article whatever, under his arm or in his hand, and he does not offer to show it to you, you should not, even if he be your most intimate friend, take it from him and look at it. There may be many reasons why he would not like you to see it, or be obliged to answer the inquiries or give the explanations connected with it. That intrusive curiosity is very inconsistent with the delicacy of a well-bred man, and always offends in some degree.

Smoking while Walking.

In walking with a lady, never permit her to encumber herself with a book, parcel, or anything of

that kind, but always offer to carry it. As to smoking, it certainly is not gentlemanly to smoke while walking with ladies; but modern notions on the tobacco question are growing very lax, and when by the seaside or in the country, or in any but fashionable quarters, if your fair companion does not object to a cigar, never a pipe, you will not compromise yourself very much by smoking one.

Taking off Your Hat.

If there is any man whom you wish to conciliate, you should make a point of taking off your hat to him as often as you meet him. People are always gratified by respect, and they generally conceive a good opinion of the understanding of one who appreciates their excellence so much as to respect it. Such is the irresistible effect of an habitual display of this kind of manner, that perseverance in it will often conquer enmity and obliterate contempt.

CHAPTER X.

RIDING AND DRIVING.

THE very delightful recreation and exercise of riding on horseback is too little partaken of in these days of fast locomotion. This is to be regretted, for nothing is better calculated to develop the physical health and animal spirits, nothing is more conducive to pleasure of a rational character than the ride on horseback upon every pleasant day.

Etiquette of Riding.

The etiquette of riding is very exact and important. Remember that your left when in the saddle is called the *near* side, and your right the *off* side, and that you always mount on the *near* side. In doing this put your left foot in the stirrup, your left hand on the saddle, then, as you take a spring, throw your right leg over the animal's back. Remember, also, that the rule of the road, both in riding and driving, is, that you keep to the *left*, or near side in meeting; and to the *right*, or off side in passing.

Riding in Public.

Never appear in public on horseback unless you have mastered the inelegancies attending a first appearance in the saddle. A novice makes an exhibition of himself. and brings ridicule on his friends. Having got a "seat" by a little practice, bear in mind the advice conveyed in the old rhyme—

> "Keep up your head and your heart,"
> Your hands and your heels keep down,
> Press your knees close to your horse's sides,
> And your elbows close to your own."

This may be called the whole art of riding, in one lesson.

Riding with Ladies.

In riding with ladies, recollect that it is your duty to see them in their saddles before you mount. And the assistance they require must not be rendered by a groom; you must assist them yourself.

Assisting a Lady to Mount.

The lady will place herself on the near side of the horse, her skirt gathered up in her left hand, her right hand on the pommel, keeping her face towards the horse's head. You stand at his shoulder, facing her, and stooping hold your hand so that she may place her left foot in it; then lift it as she springs, so as to aid her, but not to give such an impetus that, like "vaulting ambition," she looses her balance

and "falls o' the other side." Next, put her foot in the stirrup, and smooth the skirt of her habit. Then you are at liberty to mount yourself.

Pace in Riding.

The lady must always decide upon the pace. It is ungenerous to urge her or incite her horse to a faster gait than she feels competent to undertake.

Keep to the right of the lady or ladies riding with you.

Open all gates and pay all tolls on the road.

Meeting Friends on Horseback.

If you meet friends on horseback do not turn back with them; if you overtake them do not thrust your company on them unless you feel assured that it is agreeable to them for you to do so.

Meeting a Lady.

If, when riding out, you meet a lady with whom you are acquainted, you may bow and ride on; but you cannot with propriety carry on a conversation with her while you retain your seat on horseback. If very anxious to talk to her, it will be your duty to alight, and to lead your horse.

Assisting a Lady to Alight from a Horse

After the ride the gentleman must assist his companion to alight. She must first free her knee from the pommel and be certain that her habit is entirely

disengaged. He must then take her left hand in his right and offer his left hand as a step for her foot. He must lower this hand gently and allow her to reach the ground quietly without springing. A lady should not attempt to spring from the saddle.

Entering a Carriage.

If you enter a carriage with a lady, let her first take her place on the seat facing the horses; then sit opposite, and on no account beside her, unless you are her husband or other near relative. Enter a carriage so that your back is towards the seat you are to occupy; you will thus avoid turning round in the carriage, which is awkward. Take care that you do not trample on the ladies' dresses, or shut them in as you close the door.

Alighting from a Carriage.

The rule in all cases is this: You quit the carriage first and hand the lady out.

It is quite an art to decend from a carriage properly. More attention is paid to this matter in England than in America. We are told an anecdote by M. Mercy d'Argenteau illustrative of the importance of this. He says: "The princess of Hesse-Darmstadt, having been desired by the empress of Austria to bring her three daughters to court in order that Her Imperial Majesty might choose one of them for a wife to one of her sons, drove up in her coach to the palace gate. Scarcely had they entered her pres-

ence when, before even speaking to them, the empress went up to the second daughter, and taking her by the hand said,

"'I choose this young lady.'

"The mother, astonished at the suddenness of her choice, inquired what had actuated her.

"'I watched the young ladies get out of their carriage,' said the empress. 'Your eldest daughter stepped on her dress, and only saved herself from falling by an awkward scramble. The youngest jumped from the coach to the ground without touching the steps. The second, just lifting her dress in front as she decended, so as to show the point of her shoe, calmly stepped from the carriage to the ground neither hurriedly nor stiffly, but with grace and dignity. She is fit to be an empress. The eldest sister is too awkward, the youngest too wild.

If you are driving in company with another who holds the reins, you should most carefully abstain from even the slightest interference, by word or act, with the province of the driver. Any comment, advice, or gesture of control, implies a reproof which is very offensive. If there be any point of imminent danger, where you think his conduct wrong, you may suggest a change, but it must be done with great delicacy and must be prefaced by an apology. During the ordinary course of the drive, you should resign yourself wholly to his control, and be entirely passive.

If you do not approve of his manner, or have not confidence in his skill, you need not drive with him again; but while you are with him, you should yield implicitly.

Assisting a Lady into a Carriage.

A gentleman in assisting a lady into a carriage will take care that the skirt of her dress is not allowed to hang outside. It is best to have a carriage-robe to protect it entirely from the mud or dust of the road. He should provide her with her parasol, fan and shawl before he seats himself, and make certain that she is in every way comfortable.

If a lady has occasion to leave the carriage before the gentleman accompanying her, he must alight to assist her out; and if she wishes to resume her seat in the carriage, he must again alight to help her to do so.

CHAPTER XI.

TRAVELING.

AS a general rule, travelers are selfish. They pay little attention either to the comforts or distresses of their fellow travelers; and the commonest observances of politeness are often sadly neglected by them. In the scramble for tickets, for seats, for state-rooms, or for places at a public table, the courtesies of life seem to be trampled under foot. Even the ladies are sometimes rudely treated and shamefully neglected in the headlong rush for desirable seats in the railway cars. To see the behavior of American people on their travels. one would suppose that we were anything but a refined nation; and I have often wondered whether a majority of our travelers could really make a decent appearance in social society.

A Lady Traveling Alone.

A lady accustomed to traveling, if she pays proper attention to the rules of etiquette, may travel

alone anywhere in the United States with perfect safety and propriety.

But there are many ladies to whom all the ways of travel are unknown, and to such, an escort is very acceptable. When a gentleman has a lady put in his charge for a journey, he should be at the depot in ample time to procure her ticket and see that her baggage is properly checked.

On Arrival of the Train.

On the arrival of the train, he should attend her to the car and secure the best possible seat for her. He should give her the choice of taking the outside or window seat, should stow away her packages in the proper receptacle, and then do all he can to make her journey a pleasant one.

Arriving at Destination.

Arrived at their destination, he should see her safely in a car or carriage, or at least conduct her to the ladies' room of the station, before he goes to see about the baggage. He should attend her to the door or deliver her into the charge of friends before he relaxes his care. He should call upon her the following day to see how she has withstood the fatigues of her journey. It is optional with her at this time whether she will receive him, and thus prolong the acquaintance, or not. However it is scarcely supposed that a lady of really good breeding would refuse further recognition to one from

whom she had accepted such services. If the gentleman is really unworthy of her regard, it would have been in better taste to have recognized the fact at first by declining his escort.

Rushing for Ticket Office.

When you are traveling. it is no excuse that because others outrage decency and propriety you should follow their example, and fight them with their own weapons. A rush and scramble at the railway ticket office is always unnecessary. The cars will not leave until every passenger is aboard, and if you have ladies with you, you can easily secure your seats and afterward procure the tickets at leisure. But suppose you do lose a favorite seat by your moderation! Is it not better to suffer a little inconvenience than to show yourself decidedly vulgar? Go to the cars half an hour before they start, and you will avoid all trouble of this kind.

Personal Comfort.

When seated, or about to seat yourself in the cars never allow considerations of personal comfort or convenience to cause you to disregard the rights of fellow-travelers, or forget the respectful courtesy due to woman. The pleasantest or most comfortable seats belong to the ladies, and you should never refuse to resign such seats to them with a cheerful politeness. Sometimes a gentleman will go through a car and choose his seat, and afterward vacate it to

procure his ticket, leaving his overcoat or carpot bag to show that the seat is taken. Always respect this token, and never seize upon a seat thus secured, without leave, even though you may want it for a lady.

A Lady Traveling.

A lady, in traveling alone, may accept services from her fellow-travelers, which she should always acknowledge graciously. Indeed, it is the business of a gentleman to see that the wants of an unescorted lady are attended to. He should offer to raise or lower her window if she seems to have any difficulty in doing it for herself. He may offer his assistance in carrying her packages upon leaving the car, or in engaging a carriage or obtaining a trunk.

Still, women should learn to be as self-reliant as possible; and young women particularly should accept proffered assistance from strangers, in all but the slightest offices, very rarely.

Rushing for the Table.

In steamers do not make a rush for the supper table, or make a glutton of yourself when you get there. Never fail to offer your seat on deck to a lady, if the seats all appear to be occupied, and always meet half way any fellow-passenger who wishes to enter into conversation with you. Some travelers are so exclusive that they consider it a presumption on the part of a stranger to address them;

but such people are generally foolish, and of no account.

Social Intercourse while Traveling.

Sociable intercourse while traveling is one of its main attractions. Who would care about sitting and moping for a dozen of hours on board a steamer without exchanging a word with anybody? and this must be the fate of the exclusives when they travel alone. Even ladies who run greater risks in forming steamboat acquaintances than the men, are allowed the greatest privileges in that respect. It might not be exactly correct for a lady to make a speaking acquaintance of a gentleman; but she may address or question him for the time being without impropriety.

Occupying too Many Seats.

No lady of genuine breeding will retain possession of more than her rightful seat in a crowded car. When others are looking for accommodations, she should at once and with all cheerfulness so dispose of her baggage that the seat beside her will be at liberty for any one who desires it, no matter how agreeable it might be to retain possession of it.

There is no truer sign of want of proper manners than to see two ladies turn over the seat in front of them and fill it with their wraps and bundles, retaining it in spite of the entreating or remonstrating

looks of fellow-passengers. In such a case as this any person who needs a seat is justified in reversing the back, removing the baggage and taking possession of the unused place.

Retaining a Seat.

A gentleman in traveling may take possession of a seat and then go to purchase tickets or look after baggage, leaving the seat in charge of a companion or depositing traveling-bag or overcoat upon it to show that it is engaged. A gentleman cannot, however, in justice, vacate his seat to take another in the smoking-car and at the same time reserve his rights to the first seat. He pays for but one seat, and by taking another he forfeits the first.

It is not required of a gentleman in a railway car to relinquish his seat in favor of a lady, though a gentleman of genuine breeding will do so rather than allow the lady to stand or to suffer inconvenience from poor accommodations.

Etiquette of Street Cars.

In the street cars the case is different. No woman should be permitted to stand while there is a seat occupied by a man. The inconvenience to the man will be temporary and trifling at the most, and he can well afford to suffer it rather than do an uncourteous act.

Etiquette of Ferry-boats.

There is a place where the good manners of men

seem sometimes to forsake them—in the ladies' saloon of ferry-boats. The men reign paramount in their own saloon. No woman dares intrude there, still less deprive its rightful occupants of their seats. Yet many men, without even the excuse of being escorts of women, prefering the purer natural and moral atmosphere of the ladies' saloon, take possession and seat themselves, notwithstanding, women have to stand in consequence. This is not a matter of politeness alone; it is one of simple justice. The ladies' saloon is for the accommodation of ladies, and no gentleman has the right to occupy a seat so long as a lady is unprovided.

Checking Familiarity.

It is impossible to dwell too strongly upon the importance of reserve and discretion on the part of ladies traveling alone. They may, as has been already said, accept slight services courteously proffered by strangers, but any attempt at familiarity must be checked, and this with all the less hesitation that no *gentleman* will be guilty of such familiarity; and a lady wants only gentlemen for her acquaintances.

Once, when traveling from Chicago to Toledo, there were upon the same train with ourselves a young lady and gentleman who were soon the observed of all observers. He was a commercial traveler of some sort, and she probably just from boarding-school. They were total strangers to each other as they both entered the car at Chicago. The

acquaintance begun soon after starting. By the time La Porte was reached he had taken his seat beside her. At Elkhart the personal history of each was known to the other. The gentleman here invited the lady to supper and paid her bill. Shortly afterward photographs were exchanged, they had written confidentially in each other's note-books, and had promised to correspond. All this passed between them in tones so loud and with actions so obtrusive that they attracted the notice of every one in the car, and many were the comments upon them. As daylight waned she sunk upon his shoulder to sleep while he threw his arm around her to support her. If they had announced their engagement and inquired for a clergyman upon the train to marry them upon their arrival at Toledo, no one would have been really surprised. She was a foolish girl, yet old enough to have known better. He must have been a villain thus to take advantage of her silliness.

Still, if the journey is long, and especially if it be by steamboat, a certain sociability is in order, and a married lady or lady of middle age should make good use of her privileges in this respect.

Duty of Ladies to other Ladies in Traveling.

It is especially the duty of ladies to look after other ladies younger or less experienced than themselves who may be traveling without escort, To watch these and see that they are not made the

dupes of villains, and to pass a pleasant word with others who may possibly feel the loneliness of their situation, should be the especial charge of every lady of experience. Such a one may often have the privilege of rendering another lady an important service in giving her information or advice, or even assistance. Every lady of experience and self-possession should feel her duties to be only less than those of a gentleman in showing favors to the more helpless and less experienced of her own sex.

The friendship which has subsisted between travelers terminates with the journey. When you get out, a word, a bow, and the acquaintance formed is finished and forgotten.

Consulting the Comfort of Others.

In the cars you have no right to keep a window open for your accommodation, if the current of air thus produced annoys or endangers the health of another. There are a sufficient number of discomforts in traveling, at best, and it should be the aim of each passenger to lessen them as much as possible, and to cheerfully bear his own part. Life is a journey, and we are all fellow-travelers.

Attending to the Wants of Others.

See everywhere and at all times that ladies and elderly people have their wants supplied before you think of your own. Nor is there need for unmanly haste and pushing in entering or leaving cars or

boats. There is always time enough allowed for each passenger to enter in a gentlemanly manner and with a due regard to the rights of others.

If, in riding in the street cars or crossing a ferry, your friend insists upon paying for you, permit him to do so without serious remonstrance. You can return the favor at some other time.

Selfishness of Ladies.

Ladies in traveling should scrupulously avoid monopolizing, to the exclusion of others, whatever conveniences are provided for their use. Mr. Pullman, the inventor of the palace car, was asked why there were not locks or bolts upon the ladies' dressing-rooms. He replied that "if these where furnished, but two or three ladies in a sleeping car would be able to avail themselves of the conveniences, for these would lock themselves in and perform their toiletts at their leisure.

This sounds like satire upon our American ladies, but we fear it is true.

CHAPTER XII.

ETIQUETTE OF PUBLIC PLACES.

IN public places the perfect lady and gentleman are always polite, considerate of the comfort and wishes of others and unobtrusive in their behavior. Under the same circumstances sham gentility is boisterous, rude, vulgar and selfish.

CHURCH ETIQUETTE.

One should preserve the utmost silence and decorum in church.

There should be no haste in passing up or down the aisle.

A gentleman should remove his hat as soon as he enters.

A gentleman and lady should pass up the aisle together until the pew is reached, when the former should step before the latter, open the pew door, holding it open while she enters, then follow her and close the door after him.

There should be no whispering, laughing or staring.

If a stranger is seen to enter the church and the sexton does not at once provide him with a seat, the pew door should be opened and the stranger silently invited to enter.

It is courteous to see that strangers are provided with books; and if the service is strange to them, the places for the day's reading should be indicated.

It is perfectly proper to offer to share the prayer or hymn book with a stranger if there is no separate book for his use.

If books or fans are passed in church, let them be offered and accepted or refused with a silent gesture of acceptance or refusal.

Upon entering a strange church it is best to wait until the sexton conducts you to a seat. By no means enter an occupied pew uninvited.

In visiting a church of a different belief from your own, pay the utmost respect to the services and conform in all things to the observances of the church—that is, kneel, sit and rise with the congregation. No matter how grotesquely some of the forms and observances may strike you, let no smile or contemptuous remark indicate the fact while in the church.

If a Protestant gentleman accompanies a lady who is a Roman Catholic to her own church, it is an act of courtesy to offer the holy water. This he must do with his ungloved right hand.

When the services are concluded, there should be

no haste in crowding up the aisle, but the departure should be conducted quietly and in order. When the vestibule is reached, it is allowable to exchange greetings with friends, but here there should be no loud talking nor boisterous laughter. Neither should gentlemen congregate in knots in the vestibule or upon the steps of the church and compel ladies to run the gauntlet of their eyes and tongues.

Never be late to church. It is a decided mark of ill-breeding.

In visiting a church for the mere purpose of seeing the edifice, one should always go at a time when there are no services being held. If people are even then found at their devotions, as is apt to be the case in Roman Catholic churches especially, the demeanor of the visitor should be respectful and subdued and his voice low, so that he may not disturb them.

Visiting an Artist.

Upon visiting an artist's studio, by no means meddle with anything in the room. Reverse no picture which hangs or stands with face to the wall; open no portfolio without permission, and do not alter by a single touch any lay-figure or its drapery, piece of furniture or article of vertu posed as a model. You do not know with what care the artist may have arranged these things, nor what trouble the disarrangement may cost him.

It is not proper to visit the studio of an artist ex-

cept by special invitation or permission and at an appointed time, for you cannot appreciate how much you may disturb him at his work. The hours of daylight are all golden to him; and steadiness of hand in manipulating a pencil is sometimes only acquired each day after hours of practice, and may be instantly lost on the irruption and consequent interruption of visitors.

Use no strong expression of either delight or disapprobation at anything presented for your inspection. If a picture or a statue please you, show your approval and appreciation by close attention and a few quiet, well-chosen words, rather than by extravagant praise.

Do not ask the artist his prices unless you really intend to become a purchaser; and in this case it is best to attentively observe his works, make your choice, and trust the negotiation to a third person or to a written correspondence with the artist after the visit is concluded. You may express your desire for the work and obtain the refusal of it from the artist. If you desire to conclude the bargain at once and ask his price, and he names a higher one than you desire to give, you may say as much and mention the sum you are willing to pay, when it will be optional with the artist to maintain his first price or accept your offer.

Never take a young child to a studio, for it may do much mischief in spite of the most careful watching. At any rate, the juvenile visitor will try the

artist's temper and nerves by keeping him in a state of constant apprehension.

If you have engaged to sit for your portrait, never keep the artist waiting one moment beyond the appointed time. If you do so, you should in justice pay for the time you make him lose.

A visitor should never stand behind an artist and watch him at his work; for if he be a man of nervous temperament, it will be likely to disturb him greatly.

Conduct in Picture-galleries.

In visiting picture-galleries one should always maintain the deportment of a gentleman or lady. Make no loud comments, and do not seek to show superior knowledge in art matters by gratuitous criticism. Ten to one, if you have not an art education you will only be giving publicity to your own ignorance.

Do not stand in conversation before a picture, and thus obstruct the view of others who wish to see rather than talk. If you wish to converse with any one on general subjects, draw to one side out of the way of those who wish to look at the pictures.

Invitation to Opera or Concert.

A gentleman upon inviting a lady to accompany him to opera, theatre, concert or other public place of amusement must send his invitation the previous day and write it in the third person. The lady must

reply immediately, so that if she declines there will yet be time for the gentleman to secure another companion.

It is the gentleman's duty to secure good seats for the entertainment, or else he or his companion may be obliged to take up with seats where they can neither see nor hear.

Conduct in Opera, Theatre or Public Hall.

On entering the hall, theatre or opera-house the gentleman should walk side by side with his companion unless the aisle is too narrow, in which case he should precede her. Reaching the seats, he should allow her to take the inner one,assuming the outer one himself.

A gentleman should on no account leave the lady's side from the beginning to the close of the performance.

If it is a promenade concert or opera, the lady may be invited to promenade during the intermission. If she decline, the gentleman must retain his position by her side.

The custom of going out alone between the acts to visit the refreshment-room cannot be too strongly reprehended. It is little less than an insult to the lady.

There is no obligation whatever upon a gentleman to give up his seat to a lady. On the contrary, his duty is solely to the lady whom he accompanies. He must remain beside her during the evening to con-

verse with her between the acts and to render her assistance in case of accident or disturbance.

It is proper and desirable that the actors be applauded when they deserve it. It is their only means of knowing whether they are giving satisfaction.

During the performance complete quiet should be preserved, that the audience may not be prevented seeing or hearing. Between the acts it is perfectly proper to converse, but it should be in a low tone, so as not to attract attention. Neither should one whisper. There should be no loud talking, boisterous laughter, violent gestures, lover-like demonstrations or anything in manners or speech to attract the attention of others.

The gentleman should see that the lady is provided with programme, and with libretto also if they are attending opera.

The gentleman should ask permission to call upon the lady on the following day, which permission she should grant; and if she be a person of delicacy and tact, she will make him feel that he has conferred a real pleasure upon her by his invitation. Even if she finds occasion for criticism in the performance, she should be lenient in this respect and seek for points to praise instead, that he may not feel regret at taking her to an entertainment which has proved unworthy.

If the means of the gentleman warrant him in so doing, he should call for his companion in a car-

riage. This is especially necessary if the evening is stormy. He should call sufficiently early to allow them to reach their destination before the performance commences. It is unjust to the whole audience to come in late and make a disturbance in obtaining seats.

In passing out at the close of the performance the gentleman should precede the lady, and there should be no crowding and pushing.

Church or Fancy Fairs.

In visiting a fancy fair make no comments on either the articles or their price unless you can praise. Do not haggle over them. Pay the price demanded or let them alone. If you can conscientiously praise an article, by all means do so, as you may be giving pleasure to the maker if she chances to be within hearing.

Be guilty of no loud talking or laughing, and by all means avoid conspicuous flirting in so public a place.

As, according to the general rules of politeness, a gentleman must always remove his hat in the presence of ladies, so he should remain with head uncovered, carrying his hat in his hand, in a public place of this character.

If you have a table at a fair, use no unlady like means to obtain buyers. Let a negative suffice. Not even the demands of charity can justify you in importuning others to purchase articles against their

own judgment or beyond their means to purchase.

Never be so grossly ill-bred as to retain the change if a larger amount is presented than the price. Offer the change promptly, when the gentleman will be at liberty to donate it if he thinks best, and you may accept it with thanks. He is, however, under no obligation whatever to make such donation.

Picnics.

In giving a picnic, the great thing to remember is to be sure and have enough to eat and drink. Always provide for the largest possible number of guests that may by any chance come.

Send out your invitations three weeks beforehand, in order that you may be enabled to fill up your list, if you have many refusals.

Always transport your guests to the scene of action in covered carriages, or carriages that are capable of being covered, in order that you may be provided against rain, which is proverbial on such occasions.

Send a separate conveyance containing the provisions, in charge of two or three servants—not too many, as half the fun is lost if the gentlemen do not officiate as amateur waiters.

The above rules apply to picnics which are given by one person, and to which invitations are sent out just the same as to an ordinary ball or dinner party. But there are picnics *and picnics* as the French say.

Let us treat of the picnic, in which a lot of people join together for the purpose of a day's ruralizing. In this case, it is usual for the ladies to contribute the viands. The gentlemen should provide and superintend all the arrangements for the conveyance of the guests to and from the scene of festivity.

How to Dress.

Great latitude in dress is allowed on these occasions. The ladies all come in morning dresses and hats; the gentlemen in light coats, wide-awake hats, caps, or straw hats. In fact, the morning dress of the seaside is quite *de rigueur* at a picnic. After dinner it is usual to pass the time in singing, or if there happens to be an orchestra of any kind, in dancing. This is varied by games of all kinds, *croquet*, &c. Frequently after this the company breaks up into little knots and coteries, each having its own centre of amusement.

Duties of Gentlemen.

Each gentleman should endeavor to do his utmost to be amusing on these occasions. If he has a musical instrument, and can play it, let him bring it—for instance, a cornet, which is barely tolerated in a private drawing-room, is a great boon, when well played at a picnic. On these occasions a large bell or gong should be taken, in order to summon the guests when required; and the guests should be careful to attend to the call at once, for many a

pleasant party of this kind has been spoiled by a few selfish people keeping out of the way when wanted.

Committee of Arrangements.

Finally, it would be well on these occasions to have each department vested in the hands of one responsible person, in order that when we begin dinner we should not find a heap of forks but no knives, beef, but no mustard, lobster and lettuces but no salad-dressing, veal-and-ham, pies but no bread, and nearly fifty other such *contretemps*, which are sure to come about unless the matter is properly looked afte: and organized.

Boating.

The reader may doubtless be surprised that we should treat of etiquette when speaking of boating, still there are little customs and usages of politeness to be observed even in the roughest sports in which a gentleman takes part.

Never think of venturing out with ladies alone, unless you are perfectly conversant with the management of a boat, and, above all, never overload your boat. There have been more accidents caused by the neglect of these two rules than can be imagined.

If two are going out with ladies, let one take his stand in the the boat and conduct the ladies to their seats, while one assists them to step from the bank.

Let the ladies be comfortably seated, and their dresses arranged before starting. Be careful that you do not splash them, either on first putting the oar into the water or subsequently.

If a friend is with you and going to row, always ask him which seat he prefers, and do not forget to ask him to row "stroke," which is always the seat of honor in the boat.

Rowing.

If you cannot row, do not scruple to say so, as then you can take your seat by the side of the ladies, and entertain them by your conversation, which is much better than spoiling your own pleasure and that of others by attempting what you know you cannot perform.

The usual costume of gentlemen is white flannel trousers, white rowing jersey, and a straw hat. Pea-jackets are worn when their owners are not absolutely employed in rowing.

Ladies Rowing.

Of late years ladies have taken very much to rowing; this can be easily managed in a quiet river or private pond, but it is scarcely to be attempted in the more crowded and public parts of our rivers —at any rate, unless superintended by gentlemen. In moderation, it is a capital exercise for ladies; but when they attempt it they should bear in mind that they should assume a dress proper for the oc-

casion. They should leave their crinoline at home, and wear a skirt barely touching the ground; they should also assume flannel Garibaldi shirts and little sailor hats—add to these a good pair of stout boots, and the equipment is complete. We should observe however, that it is impossible for any lady to row with comfort or grace if she laces tightly.

CHAPTER XIII.

LETTER WRITING.

LETTER-WRITING is a delightful art, and one not hard to be acquired. To write a good letter doubtless requires some experience; to write one which is marked by originality and beauty requires, in some degree, a peculiar talent. But, almost any person of ordinary intelligence can learn how to express himself or herself in an acceptable manner upon paper.

Good grammar, correct orthography, precise punctuation, will not make a clever communication, if the life and spirit of the expression are wanting; and life and spirit *will* make a good impressive epistle, even if the rhetorical aud grammatical proprieties are largely wanting. Some of the most charming letters we ever saw or read were from children, who while they tortured grammar, yet *reproduced themselves* so completely as to make it appear that they really were chattering to us.

It is comparatively easy to compose. The secret of it is hidden in no mystery—it is simply to *converse*

on paper, instead of by word of mouth. To illustrate: if a person is before you, you narrate the incidents of a marriage, or a death, or of any circumstance of interest. It is an easy and an agreeable thing to tell the story. Now, if the person were so deaf as not to be able to hear a word, what would you do? Why, seize a pencil or pen and write out just what you would have told them by words. *That very writing would be a delightful letter!*

Letters of Introduction.

Letters of introduction are to be regarded as certificates of respectability, and are therefore never to be given where you do not feel sure on this point. To send a person of whom you know nothing into the confidence and family of a friend, is an unpardonable recklessness. In England, letters of introduction are called "tickets to soup," because it is generally customary to invite a gentleman to dine who comes with a letter of introduction to you. Such is also the practice, to some extent, in this country, but etiquette here does not make the dinner so essential as there.

When a gentleman, bearing a letter of introduction to you, leaves his card, you should call on him or send a note, as early as possible. There is no greater insult than to treat a letter of introduction with indifference—it is a slight to the stranger as well as to the introducer, which no subsequent attentions will cancel. After you have made this call,

it is, to some extent, optional with you as to what further attentions you shall pay the party. In this country everybody is supposed to be very busy, which is always a sufficient excuse for not paying elaborate attentions to visitors. It is not demanded that any man shall neglect his business to wait upon visitors or guests.

Letters of introduction should never be sealed, and should bear upon the envelope, in the left hand corner, the name and address of the person introduced. The following will give an idea of an appropriate form for a letter of introduction:

Neenah, Wis., October 27, 18—

"J. W. Good, Esq.,

"Dear Sir:—

"I take the liberty of introducing to you my esteemed friend, Miss. Mary E. Edgarton, who contemplates spending some little time in your city. Any attentions you may find it possible to show her during her stay, will be considered as a personal favor by Yours sincerely,

"Mrs. C. E. Johnson."

The envelope should bear the following superscription:

J. W. Good, Esq.,
359 West Adams st.,
Chicago.

Introducing Miss Mary E. Edgarton, Neenah, Wis.

Letters of Friendship.

The style proper for letters to friends should not be too formal; nor should it be marked by too great familiarity, except in cases where a rare intimacy and confidence exist. A clear, cheerfully toned epistle —talking with dignity even when in humor, relating nothing of impropriety or of scandal, and conveying the very spirit of kindliness—is always a "welcome guest," and will do to be read aloud to others, will do to be preserved and read in after years, will enhance your friendship and add to your satisfaction. Therefore make it an invariable rule to write cheerfully, honestly, and considerately—never

in haste, in a spirit ef petulance or anger, or in a sinister manner. A letter of this character should receive an early reply, yet not too early, as that would place the first writer too soon under obligations to write again.

The following is a suitable form for a letter of this kind.

Dixon, Ill., Feb. 10th, 18.....

RESPECTED MADAM:—

I would be wanting in gratitude did I not express to you my thanks for your excellent services to me; I came here a giddy girl, apt to be misled in many ways; but I have remembered your admonitions at parting [*or*, have preserved your maxims of conduct], and I can say with truth that they have added much to my sense of security and to my happiness. Thus, I never keep the company of any stranger; I never write to any but my own old friends; I do not go out to evening-parties except in the company with some member of Mrs. Smith's family; I do not walk the streets idly, nor without purpose; I seek the society of those older than myself, and try to learn constantly from what I see and hear.

I could not have done all this, had you not so earnestly impressed it upon my mind and heart by your kind and wise remarks to me; and now, I pray you to accept my gratitude and thanks for your influence over me. I feel that it will be an influence for life,

and may Heaven bless you, is the hearty prayer of

Your young friend,

CARRIE FORD.

ANOTHER.

Laurel Hill Grove.

MY OWN DEAR CLARA:—

You are married! Oh, how this sounds! Another claims you—another has all your first thoughts, all your warmest love and sympathies; and life is no longer to you what it has been—a sweet dream! but something real, thoughtful, earnest.

Dear Clara! I weep for you, because you are gone from among us—are a girl no longer; but I know you are happy in your love, that you have chosen wisely, and I have but to say, God bless you forever and forever!

May there be few of life's storms and tempests for you, but much of its summer of repose and sweet content, and may he who has won your pure heart ever be worthy of it. I congratulate you, I bless you, I pray for you.

Your own loving friend,

LILLIAN.

THE FAMILY LETTER.

Family correspondence is a great social privilege as well as a great necessity. It brings together the divided members of the household, and, for the while, gives *home* a place in their hearts.

Women always write these best. They know how to pick up those little items of interest which are, after all, nearly the sum-total of home life, and which, by being carefully narrated, transport, for the time being, the recipient back to home and home interests.

Having furnished all the news, they should make kind and careful inquiries concerning the feelings and doings of the recipient; and if this recipient is not an adept in the art of letter-writing, they may furnish questions enough to be answered to make the reply an easy task. They should conclude with sincere expressions of affection from all the members of the family to the absent one, a desire for his speedy return or best welfare, and a request for an early answer.

Parents to Children.

Where it is parents writing to children, the study should be not to talk too wisely and seriously, but to interest their child by touching upon those themes best calculated to win the absent ones attention, and encourage him or her to loving thoughts of home. Any thing in a family letter, which excites any other than loving thoughts, is greatly to be deprecated. Many an otherwise good child has been driven to wicked thoughts and deeds, by harsh or unkind words from home, when kind words would have acted as an incentive to do only what was right and best.

Letters of Love.

The thought of them causes a thrill through the heart: and to those who have had the blessed, blissful privilege of writing and receiving them, there come reminiscences of associations which are indeed a rich inheritance.

What can we say of them? Only this: Let them be expressive of sincere esteem, yet written in such a style that if they should ever fall under the eye of the outside world there will be no silliness to blush about, nor extravagance of expression of which to be ashamed.

Letters of love are generally preceded by some friendly correspondence, for Cupid is a wise designer, and makes his approaches with wonderful caution. These *premonitory* symptoms of love are easily encouraged into active symptoms, then into positive declarations: if the loved one is willing to be wooed, she will not fail to lead her pursuer into an ambush of hopes and fears, which a woman knows *by instinct* so well how to order. After the various subterfuges of coy expression and half-uttered wishes, there comes sooner or later,

Love's Declaration.

Prince street, Dec. 11th, 18—

Dear Miss Hill:—

I am conscious that it may be presumptuous for me to address you this note; yet

feel that an honorable declaration of my feelings toward you is due to my own heart and to my future happiness. I first met you to admire; your beauty and intelligence served to increase that admiration to a feeling of personal interest; and now, I am free to confess, your virtues and graces have inspired in me a sentiment of love—not the sentiment which finds its gratification in the civilities of friendly social intercourse, but which asks in return a heart and a hand for life.

This confession I make freely and openly to you, feeling that you will give it all the consideration which it deserves. If I am not deceived, it can not cause you pain; but, if any circumstance has weight with you—any interest in another person, or any family obstacle, forbid you to encourage my suit, then I leave it to your candor to make such a reply to this note as seems proper. I shall wait your answer with some anxiety, and therefore hope you may reply at your earliest convenience.

Believe me, dear lady, with feelings of true regard,

Yours, most sincerely,

HARRY STOVER.

Answer.

Tenth street, Dec. 15th, 18—.

HARRY STOVER,

DEAR SIR:—

Your note of the 10th reached

me duly. Its tone of candor requires from me what it would be improper to refuse—an equally candid answer.

I sincerely admire you. Your qualities of heart and mind have impressed me favorably, and, now that you tell me I have won your love, I am conscious that I too am regarding you more highly and tenderly than comports with a mere friend's relation.

Do not, however, give this confession too much weight, for, after all, we may both be deceived in regard to the nature of our esteem; and I should, therefore, suggest, for the present, the propriety of your calling upon me at my father's house on occasional evenings; and will let time and circumstances determine if it is best for us to assume more serious relations to one another than have heretofore existed.

I am, sir, with true esteem,

Yours, sincerely,

ADA HILL.

Now, this correspondence does not often take place between lovers, and why? Simply because men and women are not honest and independent enough to talk thus to one another upon the most interesting and important occasion of their whole lives.

LETTERS OF BUSINESS.

Letters of business need attention in a work of

this kind, because they are those most frequently to to be written. They should be marked, 1st; by plainness in the penmanship; 2d, by perfect clearness of meaning; 3d, they should be brief. These virtues will insure a consideration not always accorded to long illegible, and obscure communications. Let the style be marked by the utmost directness; use no flowers of speech, no metaphor, no rhetorical graces; they are out of place. Use plain Saxon English; say just what you ought to in order to give your order, or to convey your wishes, then stop.

The name should always be signed in full to a letter of whatever character; and if the writer be a married lady, she should invariably, except in the most familiar missives, prefix "Mrs." to her name.

An elaborate or illegible signature intended to make an impression on the beholder is exceedingly snobbish.

Directions.

Use a commercial note, full sheet. Begin by writing your Town, County, State. and Date (month, day, *and* year,) at full length, on the right, upper part of the sheet, say the width of two lines from the top. Then the introductory address on the left side of the sheet, say one inch from the edge of the sheet and one line below the post address and date. Commence your communication, one line below the in-

troductory address, and directly perpendicular to its last letter.

ORDER FOR BOOKS.

South Bend, St. Joe Co., Ind.,

June 20, 18—

UNION PUBLISHING HOUSE,

DEAR SIRS:—

Please send me by express, eighty-five copies of Decorum.

Enclosed, find money order, for $17 00. You will please collect balance, on delivery of the books.

Yours truly,

S. H. HANSON.

Making Application for Employ

Gilman, Ill., Nov. 10th, 18—

SIRS:—

I am desirous of pursuing a mercantile life, and write to know if you have any place vacant for a "new hand." I am sixteen years of age, in good health and strength, and can produce the best of recommendations as to my good moral character. If you can give me a place upon trial, I will be at your command from this time. An answer at your

earliest convenience will much oblige,

Yours, respectfully,

O. E. SKINNER.

Letter asking for a School.

TO THE DIRECTORS OF SCHOOL DISTRICT
No. 4, HANNA TOWNSHIP, BOONE CO., O.,

SIRS:—

I am in search of a school for the winter, and offer my services to you. I have taught for several seasons, and have the reputation of being a good teacher. Of course I have my certificate of qualification for teaching all English branches required in a district school. My recommendations as to good character, I shall be pleased to submit to your inspection. An early answer will much oblige,

Yours, truly,

ANNA STEELE.

ENCLOSING STAMP.

Always be sure to enclose stamp for reply upon every occasion when the business is your own, or where a favor is asked. It is a downright insult to ask a person to be bothered with answering your letters and to pay his own postage for the privilege.

LETTERS OF INVITATION.

Letters of invitation are various in form, accord-

ing to the various occasions which call them forth.

An invitation to a large party or ball should read as follows:

"Mrs. Wolf requests the pleasure of Miss Websters' company at a ball on Thursday, Jan. 8, at 9 o'clock."

Invitations to a ball are always given in the name of the lady of the house.

The letter of acceptance should be as follows:

"Miss Webster accepts with pleasure Mrs. Wolf's kind invitation for Thursday, Jan. 8."

Or if it is impossible to attend, a note something after the following style should be sent:

"Miss Webster regrets that [whatever may be the preventing cause] will prevent her accepting Mrs. Wolf's kind invitation for Jan. 8."

Invitation to a Party.

The invitation to a large party is similar to that for a ball, only the words "at a ball" are omitted and the hour may be earlier. The notes of acceptance or rejection are the same as for a ball.

Such a note calls for full evening-dress. If the party is a small one, the same should be indicated in the note by putting in the words "to a small evening-party," so that there may be no mistake in the matter.

If there is any special feature which is to give character to the evening, it is best to mention this fact in the note of invitation. Thus the words "mu-

sical party," "to take part in dramatic readings," "to witness amateur theatricals," etc., should be inserted in the note. If there are programmes for the entertainment, be sure to enclose one.

Invitations to a dinner-party should be in the name of both host and hostess:

Thus:

Mr. and Mrs. S. S. Hawkins, request the pleasure of Mr. and Mrs. Sayles' company at dinner, on Friday, Jan. 17, at — o'clock. A note of acceptance or refusal should be at once returned.

An invitation to a tea-drinking need not be so formal. It should partake more of the nature of a friendly note, thus:

"DEAR MISS ANDERSON: We have some friends coming to drink tea with us to-morrow; will you give us the pleasure of your company also? We hope you will not disappoint us.

MRS. JANE JONES.

Invitations should be written upon small note paper, which may have initial or monogram stamped upon it.

All invitations should be dated at the top, with address written legibly at the bottom.

The body of the invitation should be in the middle of the sheet, the date above, to the right, the address below, to the left.

The invitation must be sent to the private residence of the person invited, never to the place of business.

Should an invitation be declined, some reason must be given, the true cause—a prior engagement, a contemplated journey, sickness, domestic trouble, or whatever it may be—being stated clearly and concisely, so that the hostess shall have no possible occasion for offence. This refusal should be dispatched as quickly as possible, so that the hostess may have time to supply the vacant place.

An invitation once accepted, and an engagement made to dinner, should be sacredly observed. Only the most imperative necessity will justify its being broken. And in that case the fact must be communicated directly with a full explanation to the hostess. If it is too late to supply your place, it may at least be in time to prevent dinner waiting on your account.

The style of wedding invitations differs with changing fashions, so that there can be no imperative rule laid down. The same may be said regarding funerals.

General Advice to Letter Writers.

In writing it is necessary to endeavor to make our style clear, precise, elegant, and appropriate for all subjects. Vivacity of discourse forces us frequently to sacrifice happy though tardy expressions, to the necessity of avoiding hesitation; but what is

thus an obstacle in speaking, does not interfere with the use of the pen. We ought therefore, to avoid repetitions, erasures, insertions, omissions, and confusion of ideas, or labored construction. If we write a familiar letter to an equal or a friend, these blemishes may remain; if otherwise, we must commence our letter again.

An "ornamental" handwriting is a nuisance. What with flourishes and extraneous appendages, the reader is continually distracted from the text to the characters, and generally ends by wishing the writer had used better taste in his chirography. A master who teaches any thing but making neat, plain handwriting, is not fit for a teacher.

In business and ceremonious letters do not write on both sides of the page.

Be very sparing in your underlining of words. Most letters need no italics whatever, and to emphasize words in every line by underscoring makes the whole letter weak, if not ridiculous.

Letters should be directed in a clear, large hand to the person for whom they are intended. If they are to be in the care of some one else, let that be added after the name or in the lower left-hand corner of the letter.

Letters are indices of the taste as well as of the mind of the writer. They express his thoughts and his feelings, their *manner* almost invariably marks the spirit and temper of their author. How important, then, that they should be conceived in kind-

ness, tempered with truthfulness, and spoken in earnestness! It is too frequently the case that persons sit down to write—"upon the spur of the moment"—when some incident, or piece of news, or some moment of impatience, fires the pen with a feeling which is very apt to find expression in too hasty words—which affect the distant reader very unpleasantly, or which needlessly wound feelings and stir up acrimony. It is best, in almost every case, to write when thought and feeling have been sobered by reflection; and then it is for the best to eschew personalities, harsh expressions, unpleasant allusions, for, *once written they can not be recalled*—they then become matters of record. Therefore beware, and be even over-cautious, rather than not cautious enough, for a letter may serve as a sure witness in cases where you might never suppose it could be used. It may live and bear testimony for years—it does not change with time or circumstance—it is a warrantee deed of whose responsibility you can never be free.

CHAPTER XIV.

COURTSHIP AND MARRIAGE.

Our humbler province is to tend the fair,
Not a less pleasing, though less glorious care.

POPE.

IN point of fact, women certainly constitute the most general consideration in life; in point of necessity, perhaps the most important one. In every age and country, they occupy vastly the larger portion of men's thoughts. The class of common men dedicate to them their lives; and to ambition, business or amusement, they are but the truants of an hour. The boy dreams of them as the ministers of a delight, dim but delicious, inexplicable but immense; the man thinks of them as the authors of a pleasure, placid yet poignant; the old turn towards them as the sources of that comfort which is the only paradise of age. To gain the favor of a race, whose attractions are so universal and so various, must be admitted to be an art that is worth some attention.

Charms for Procuring Love.

Anciently, talismans and charms were relied on for procuring love; "but it is now many years since the only tailsmans for creating love are the charms of the person beloved," By gracefully displaying those advantages which nature has given, and by diligently cultivating the graces which art can be stow, every man may reasonably hope to succeed in whatever aspirations he may form in this direction. In this field, moral qualities prevail far more than physical; and while few men are possessed of those attractions of form and face which sometimes are successful, all may hope to acquire those qualifications of character, understanding and manners, which more often win the esteem of woman.

A Woman's Judgment.

A Woman's common judgment upon this matter has been accurately expressed by Cibber when he places in a woman's mouth, the remark, that "the only merit of a man is his sense, while doubtless the greatest value of a woman is her beauty." Beauty, unquestionably, is the master-charm of that sex, and it is felt to be so by themselves. But while we observe its value, we cannot but ponder on its dangers. Their glory is so often their ruin, that what they make their boast were better called their curse.

Love and Marriage.

This marriage is a terrible thing;
'Tis like that well-known trick in the ring

Where one of a famed equestrian troup
Makes a leap through a golden hoop,
Not knowing at all what may befall
After his getting through it.—THOMAS HOOD.

USAGES OF SOCIETY.

At first sight it would appear as if both love and marriage were beyond the rules of etiquette; but it is not so. In society we must conform to the usages of society, even in the tender emotions of the heart.

LOVE A UNIVERSAL PASSION.

Love is the universal passion. We are all, at one time or other, conjugating the verb *amo*.

"He that feels
No love for women, has no heart for them,
Nor friendship or affection! he is foe
To all the finer feelings of the soul;
And to sweet Nature's holiest, tenderest ties,
A heartless renegade."

A LADY'S POSITION.

A lady's choice is only negative—that is to say, she may love, but she cannot declare her love; she must wait. It is hers, when the time comes, to consent or to decline, but till the time comes she must be passive. And whatever may be said in jest or sarcasm about it, this trial of a woman's patience is often very hard to bear.

A GENTLEMAN'S POSITION.

A man may, and he will learn his fate at once,

openly declare his passion, and obtain his answer. In this he has great advantage over the lady. Being refused, he may go elsewhere to seek a mate, if he be in the humor; try his fortune again, and mayhap be the lucky drawer of a princely prize.

To a gentleman seeking a partner for life, we would say—look to it, that you be not entraped by a beautiful face.

> "Regard not the figure, young man; look at the heart:
> The heart of a woman is sometimes deformed."

Conduct of a Gentleman toward Ladies.

A gentleman whose thoughts are not upon marriage should not pay too exclusive attentions to any one lady. He may call upon all and extend invitations to any or all to attend public places of amusement with him, or may act as their escort on occasions, and no one of the many has any right to feel herself injured. But as soon as he neglects others to devote himself to a single lady he gives that lady reason to suppose he is particularly attracted to her, and there is danger of her feelings becoming engaged.

Conduct of a Lady toward Gentlemen.

Neither should a young lady allow marked attentions from any one to whom she is not especially attracted, for several reasons: one, that she may not do an injury to the gentleman in seeming to give his

suit encouragement, another, that she may not harm herself in keeping aloof from her those whom she might like better, but who will not approach her under the mistaken idea that her feelings are already interested. A young lady will on no account encourage the address of one whom she perceives to be seriously interested in her unless she feels it possible that in time she may be able to return his affections. The prerogative of proposing lies with man, but the prerogative of refusing lies with woman; and this prerogative a lady of tact and kind heart can and will exercise before her suitor is brought to the humiliation of a direct offer. She may let him see that she receives with equal favor attentions from others, and she may check in a kind but firm manner his too frequent visits. She should try, while discouraging him as a lover, to still retain him as a friend.

A young man who has used sufficient delicacy and deliberation in this matter, and who, moreover, is capable of taking a hint when it is offered him, need not go to the length of a declaration when a refusal only awaits him.

Premature Declaration.

It is very injudicious, not to say presumptuous for a gentleman to make a proposal to a young lady on a brief acquaintance. He may be perfectly satisfied as to her merits, but how can he imagine himself so attractive as to suppose her equally satisfied

on her part? A lady who would accept a gentleman at first sight can hardly possess the discretion needed to make her a good wife. Therefore, impatient and impassioned young man, nurse your ardor for a while unless you wish to ensure for yourself disappointment.

Love at First Sight.

No doubt there is such a thing as love at first sight, but love alone is a very uncertain foundation upon which to base marriage. There should be thorough acquaintanceship and a certain knowledge of harmony of tastes and temperaments before matrimony is ventured upon.

Trifling with a Man's Feelings.

Some young ladies pride themselves upon the conquests which they make, and would not scruple to sacrifice the happiness of an estimable person to their reprehensible vanity. Let this be far from you. If you see clearly that you have become an object of especial regard to a gentleman, and do not wish to encourage his addresses, treat him honorably and humanely, as you hope to be used with generosity by the person who may engage your own heart. Do not let him linger in suspense; but take the earliest opportunity of carefully making known your feelings on the subject. This may be done in a variety of ways. A refined ease of manner will satisfy him, if he has any discernment, that his ad-

dresses will not be acceptable. Should your natural disposition render this difficult, show that you wish to avoid his company, and he will presently withdraw; but if even this is difficult—and who can lay down rules for another?—allow an opportunity for explanation to occur. You can then give him a polite and decisive answer; and be assured that, in whatever manner you convey your sentiments to him, if he be a man of delicacy and right feeling, he will trouble you no further. Let it never be said of you, that you permit the attentions of an honorable man when you have no heart to give him; or that you have trifled with the affections of one whom you perhaps esteem, although you resolve never to marry him. It may be that his preference gratifies and his conversation interests you; that you are flattered by the attentions of a man whom some of your companions admire; and that, in truth, you hardly know your own mind on the subject. This will not excuse you. Every young woman ought to know the state of her own heart; and yet the happiness and future prospects of many an excellent man have been sacrificed by such unprincipled conduct.

A Poor Triumph.

It is a poor triumph for a young lady to say, or to feel, that she has refused five, ten, or twenty offers of marriage; it is about the same as acknowledging herself a trifler and coquette, who, from motives of personal vanity, tempts and induces hopes and ex-

pectations which she has predetermined shall be disappointed. Such a course is, to a certain degree, both unprincipled and immodest.

A Still Greater Crime.

It is a still greater crime when a man conveys the impression that he is in love, by actions, gallantries, looks, attentions, all—except that he never commits himself—and finally withdraws his devotions, exulting in the thought that he has said or written nothing which can legally bind him.

The Rejected Lover.

Remember that if a gentleman makes a lady an offer, she has no right to speak of it. If she possess either generosity or gratitude for offered affection, she will not betray a secret which does not belong to her. It is sufficiently painful to be refused, without incurring the additional mortification of being pointed out as a rejected lover.

Duty of a Rejected Suitor.

The duty of the rejected suitor is quite clear. Etiquette demands that he shall accept the lady's decision as final and retire from the field. He has no right to demand the reason of her refusal. If she assign it, he is bound to respect her secret, if it is one, and to hold it inviolable.

To persist in urging his suit or to follow up the lady with marked attentions would be in the worst

possible taste. The proper course is to withdraw as much as possible from the circles in which she moves, so that she may be spared reminiscences which cannot be other than painful.

Unmanly Conduct.

Rejected suitors sometimes act as if they had received injuries they were bound to avenge, and so take every opportunity of annoying or slighting the helpless victims of their former attentions. Such conduct is cowardly and unmanly, to say nothing of its utter violation of good breeding.

Encouraging the Address of a Geneleman.

If you encourage the addresses of a deserving man, behave honorably and sensibly. Do not lead him about as if in triumph: nor take advantage of the ascendency which you have gained by playing with his feelings. Do not seek for occasions to tease him, that you may try his temper; neither affect indifference; nor provoke lovers' quarrels, for the foolish pleasure of reconciliation. On your conduct during courtship will very much depend the estimation in which you will be held by your husband in after life.

Proposal of Marriage.

The mode in which the avowal of love should be made, must of course, depend upon circumstances. It would be impossible to indicate the style in which

the matter should be told. The heart and the head —the best and truest partners—suggest the most proper fashion. Station, power, talent, wealth, complexion; all have much to do with the matter; they must all be taken into consideration in a formal request for a lady's hand. If the communication be made by letter, the utmost care should be taken that the proposal be clearly, simply, and honestly stated. Every allusion to the lady should be made with marked respect. Let it, however, be taken as a rule that an interview is best; but let it be remembered that all rules have exceptions.

Forms for Proposals.

As to the exact words there is no set formula, unless we accept those laid down in Dickens' novel of David Copperfield—"Barkis is willin."

Trollope says on this subject: "We are inclined to think that these matters are not always discussed by mortal lovers in the poetically passionate phraseology which is generally thought to be appropriate for this description. A man cannot well describe that which he has never seen or heard, but the absolute words and acts of one such scene did once come to the author's knowledge. The couple were by no means plebeian or below the proper standard of high bearing and high breeding; they were a handsome pair, living among educated people, sufficiently given to mental pursuits, and in every way what a pair of polite lovers ought to be. The all-

important conversation passed in this wise. The site of the passionate scene was the sea-shore, on which they were walking, in autumn:

"*Gentleman.*—'Well, miss, the long and the short of it is this: here I am; you can take me or leave me.'

"*Lady* (scratching a gutter on the sand with her parasol, so as to allow a little salt water to run out of one hole into another).—'Of course I know that's all nonsense.'

"*Gentleman.*—'Nonsense! By Jove, it isn't nonsense at all! Come, Jane, here I am; come, at any rate you can say something.'

"*Lady.*—'Yes, I suppose I can say something.'

"*Gentleman.*—'Well, which is it to be—take me or leave me?'

"*Lady* (very slowly, and with a voice perhaps hardly articulate, carrying on, at the same time, her engineering works on a wider scale).—'Well, I don't exactly want to leave you.'

"And so the matter was settled—settled with much propriety and satisfaction; and both the lady and gentleman would have thought, had they ever thought about the matter at all, that this, the sweetest moment of their lives, had been graced by all the poetry by which such moments ought to be hallowed."

Proposal Accepted.

Supposing the gentleman to be accepted by the

lady of his heart, he is, of course, recognized henceforth as one of the family.

The family of the engaged lady should endeavor to make the suitor feel that he is at home, however protracted his visits may be.

Protracted Engagements.

But protracted courtship, or engagements, are if possible, to be avoided; they are universally embarrassing. Lovers are so apt to find out imperfections in each other–to grow exacting, jealous, and morose.

> "Alas! how slight a cause can move
> Dissension between hearts that love."

"Asking Papa."

When a gentleman is accepted by the lady of his choice, the next thing in order is to go at once to her parents for their approval. In presenting his suit to them he should remember that it is not from the sentimental but the practical side that they will regard the affair. Therefore, after describing the state of his affections in as calm a manner as possible, and perhaps hinting that their daughter is not indifferent to him, let him at once frankly, without waiting to be questioned, give an account of his pecuniary resources and his general prospects in life, in order that the parents may judge whether he can properly provide for a wife and possible family. A pertinent anecdote was recently going the rounds of

the newspapers. A father asked a young man who had applied to him for his daughter's hand how much property he had. "None," he replied, but he was "chock full of days' work." The anecdote concluded by saying that he got the girl. And we believe all sensible fathers would sooner bestow their daughters upon industrious, energetic young men who are not afraid of days' work than upon idle loungers with a fortune at their command.

An Engagement Ring.

After the engagement is made between the couple and ratified by the parents, it is customary in polite society for the young man to affix the seal of this engagement by some present to his affianced. This present is usually a ring, and among the wealthy it may be of diamonds—a solitaire or cluster—and as expensive as the young man's means will justify. The ring is not necessarily a diamond one; it may be of other stones or it may be an heirloom in his family, precious more because of its associations antiquity and quaintness than from its actual money-value.

All lovers cannot afford to present their lady-loves with diamond rings, but all are able to give them some little token of their regard which will be cherished for their sakes, and which will serve as a memento of a very happy past to the end of life. The engagement ring should be worn upon the ring finger of the right hand.

The Relations of an Engaged Couple.

Neither should assume a masterful or jealous attitude toward the other. They are neither of them to be shut up away from the rest of the world, but must mingle in society after marriage nearly the same as before, and take the same delight in friendship. The fact that they have confessed their love to each other ought to be deemed a sufficient guarantee of faithfulness; for the rest let there be trust and confidence.

Demonstrations of Affection.

It may be well to hint that a lady should not be too demonstrative of her affection during the days of her engagement. There is always the chance of a slip 'twixt the cup and the lip; and overt demonstrations of love are not pleasant to remember by a young lady if the man to whom they are given by any chance fails to become her husband.

An honorable man will never tempt his future bride to any such demonstration. He will always maintain a respectful and decorous demeanor toward her.

Keeping Late Hours.

Very few young men comprehend the real pain and inconvenience they occasion to the lady of their choice when they keep her up to untoward hours,

and subject her, in consequence, to the ridicule and censure of others.

It is not inappropriate to sometimes leave an engaged couple by themselves, but that they should always be so left, under all circumstances and no matter at what inconvenience to others, is as absurd as it is indelicate.

A Domineering Lover.

No lover will assume a domineering attitude over his future wife. If he does so, she will do well to escape from his thrall before she becomes his wife in reality. A domineering lover will be certain to be still more domineering as a husband; and from all such the prayer of wise women is, "Good Lord, deliver us!"

Breaking an Engagement.

"Sometimes it is necessary to break off an engagement. Many circumstances will justify this. Indeed, anything which may occur or be discovered which shall promise to render the marriage an unsuitable or unhappy one is and should be accepted as justification for such a rupture. Still breaking an engagement is always a serious and distressing thing, and ought not to be contemplated without absolute and just reasons.

Whichever is the acting party in the matter must necessarily feel his or her position one of great delicacy and embarrassment. The step must be taken

firmly yet gently, and everything done to soften the blow to the other party.

Breaking an Engagement by Letter.

It is generally best to break an engagement by letter. By this means one can express himself or herself more clearly, and give the true reasons for his or her course much better than in a personal interview. The letter breaking the engagement should be accompanied by everything in the way of portraits, letters or gifts which have been received during the engagement.

Acknowledging such Letter.

Such a letter should be acknowledged in a dignified manner, and no efforts should be made or measures be taken to change the decision of the writer unless it is manifest that he or she is greatly mistaken in his or her premises. A similar return of letters, portraits and gifts should be made."

The Marriage Ceremony.

The marriage ceremony varies with the fortunes and wishes of those interested.

In regard to the form of the rite, no specific directions are necessary; for those who are to be married by ministers, will study the form of their particular church—the Methodists their "Book of Discipline," the Episcopalians their "Book of Common Prayer."

the Catholics their Ritual, etc., etc. In most cases a rehearsal of the ceremony is made in private, that the pair may the more perfectly understand the necessary forms. If the parties are to be wedded by a magistrate, the ceremony is almost nominal—it is a mere repetition of a vow. The Catholic and Episcopal forms have the most ceremony, and doubtless are the most impressive, though no more effectually marrying than the simplest form.

General Rules.

There are, however; some generally received rules which govern this momentous and interesting occasion, and to these we refer all interested.

When the wedding is not strictly in private, it is customary for bridesmaids and groomsmen to be chosen to assist in the duties of the occasion.

The bridesmaids should be younger than the bride; their dresses should be conformed to hers; they should not be any more expensive, though they are permitted more ornament. They are generally chosen of light, graceful material; flowers are the principal decoration.

The bride's dress is marked by simplicity. But few jewels or ornaments should be worn, and those should be the gift of the bridegroom or parents. A veil and garland are the distinguishing features of the dress.

The bridesmaids assist in dressing the bride, receiving the company, etc.; and, at the time of the

ceremony, stand at her *left* side, the first bridesmaid holding the bouquet and gloves.

The groomsmen receive the clergyman, present him to the couple to be married, and support the bridegroom upon the *right*, during the ceremony.

Congratulations after the Ceremony.

If it is an evening wedding, at home immediately after "these twain are made one," they are congratulated: first by the relatives, then by the friends, receiving the good wishes of all; after which, they are at liberty to leave their formal position, and mingle with the company. The dresses, supper, etc., are usually more festive and gay than for a morning wedding and reception, where the friends stop for a few moments only, to congratulate the newly-mar ried pair, taste the cake and wine and hurry away.

Ceremony in Church.

When the ceremony is performed in church, the bride enters at the *left*, with her father, mother, and bridesmaids; or, at all events, with a bridesmaid. The groom enters at the *right*, followed by his attendants. The parents stand behind, the attendants at either side.

The bride should be certain that her glove is readily removable; the groom, that the ring is where he can find it, to avoid delay and embarrassment.

Leaving the Church.

When they leave the church, the newly-married couple walk arm-in-arm. They have usually a reception of a couple of hours at home, for their intimate friends, then a breakfast, then leave upon the "bridal tour."

Marriage-fees.

A rich man may give to the officiating clergyman any sum from five dollars to five hundred, according as his liberality dictates. A person of moderate means may give from five dollars to twenty.

Let Joy be Unconfined.

On such festive occasions, all appear in their best attire, and assume their best manners. Peculiarities that pertain to past days, or have been unwarily adopted, should be guarded against; mysteries concerning knives, forks, and plates, or throwing "an old shoe" after the bride, are highly reprehensible, and have long been exploded. Such practices may seem immaterial, but they are not so. Stranger guests often meet at a wedding breakfast; and the good breeding of the family may be somewhat compromised by neglect in small things.

The Wedding Breakfast.

If the lady appears at breakfast, which is certainly desirable, she occupies, with her husband, the center

of the table, and sits by his side—her father and mother taking the top and bottom, and showing all honor to their guests. When the cake has been cut, and every one is helped—when, too, the health of the bride and bridegroom has been drunk, and every compliment and kind wish has been duly proffered and acknowledged—the bride, attended by her friends, withdraws; and when ready for her departure the newly-married couple start off on their wedding journey, generally about two or three o'clock, and the rest of the company shortly afterward take their leave.

Sending Cards.

In some circles it is customary to send cards almost immediately to friends and relations, mentioning at what time and hour the newly-married couple expect to be called upon. Some little inconvenience occasionally attends this custom, as young people may wish to extend their wedding tour beyond the time first mentioned, or, if they go abroad, delays may unavoidably occur. It is therefore better to postpone sending cards, for a short time at least.

Wedding Cards.

Fashions change continually with regard to wedding cards. A few years since they were highly ornamented, and fantastically tied together; now silver-edged cards are fashionable; but, unquestionably, the plainer and more unostentatious a wedding

card, the more becoming and appropriate it will be.

No one to whom a wedding-card has not been sent ought to call upon a newly-married couple.

Calling on a Newly-married Couple.

When the days named for seeing company arrive, remember to be punctual. Call, if possible, the first day, but neither before nor after the appointed hour. Wedding-cake and wine are handed round, of which every one partakes, and each expresses some kindly wish for the happiness of the newly-married couple.

A Joyous Period.

Taking possession of their home by young people is always a joyous period. The depressing influence of a wedding breakfast, where often the hearts of many are sad, is not felt, and every one looks forward to years of prosperity and happiness.

Professional Call while receiving Calls.

If the gentleman is in a profession, and it happens that he cannot await the arrival of such as call according to invitation on the wedding-card, an apology must be made, and, if possible, an old friend of the family should represent him. A bride must on no account receive her visitors without a mother, or sister, or some friend being present, not even if her husband is at home. This is imperative. To do otherwise is to disregard the usages of society.

Returning Wedding Visits.

Wedding visits must be returned during the course of a few days, and parties are generally made for the newly-married couple, which they are expected to return. This does not, however, necessarily entail much visiting; neither is it expected from young people, whose resources may be somewhat limited, or when the husband has to make his way in the world.

CHAPTER XV.

DOMESTIC ETIQUETTE AND DUTIES.

"THE little community to which I gave laws," said the Vicar of Wakefield, "was regulated in the following manner:—We all assembled early, and after we had saluted each other with proper ceremony, (for I always thought fit to keep up some mechanical forms of good breeding, without which, freedom ever destroys friendship,) we all knelt in gratitude to that Being who gave us another day. So also when we parted for the night."

We earnestly recommend that the precepts and example of the good old Vicar should be followed and adopted by every newly-married couple. With regard to the first, the courtesies of society should never be omitted, in even the most trivial matters; and as respects the second, what blessing can be reasonably expected to descend upon a house wherein the voice of thanksgiving is never heard, nor yet protection sought by its acknowledged head!

Duties of the Wife.

On the wife especially devolves the privilege and pleasure of rendering home happy. We shall, therefore, speak of such duties and observances as pertain to her.

When a young wife first settles in her home, many excellent persons, with more zeal, it may be, than discretion, immediately propose that she should devote some of her leisure time to charitable purposes: such, for instance, as clothing societies for the poor, or schools, or district visiting. We say with all earnestnes to our young friend, engage in nothing of the kind, however laudable, without previously consulting your husband, and obtaining his full concurrence. Carefully avoid, also, being induced by any specious arguments to attend evening lectures, unless he accompanies you. Remember that your Heavenly Father, who has given you a home to dwell in, requires from you a right performance of its duties. Win your husband, by all gentle appliances, to love religion; but do not, for the sake even of a privilege and a blessing, leave him to spend his evenings alone. Look often on your marriage ring and remember the sacred vows taken by you when the ring was given; such thoughts will go far toward allaying many of these petty vexations which circumstances call forth.

Avoid all Causes for Complaint.

Never let your husband have cause to complain that you are more agreeable abroad than at home; nor permit him to see in you an object of admiration as respects your dress and manners, when in company, while you are negligent of both in the domestic circle. Many an unhappy marriage has been occasioned by neglect in these particulars. Nothing can be more senseless than the conduct of a young woman, who seeks to be admired in general society for her politeness and engaging manners, or skill in music, when, at the same time, she makes no effort to render her home attractive; and yet that home whether a palace or a cottage, is the very centre of her being—the nucleus around which her affections should revolve, and beyond which she has comparatively small concern.

Beware of Confidants.

Beware of intrusting any individual whatever with small annoyances, or misunderstandings, between your husband and yourself, if they unhappily occur. Confidants are dangerous persons, and many seek to obtain an ascendency in families by gaining the good opinion of young married women. Be on your guard, and reject every overture that may lead to undesirable intimacy. Should any one presume to offer you advice with regard to your husband, or seek to lessen him by insinuations, shun that person as you would a serpent. Many a happy home

has been rendered desolate by exciting coolness or suspicion, or by endeavors to gain importance in an artful and insidious manner.

Regarding Money Matters.

In all money matters. act openly and honorably Keep your accounts with the most scrupulous exactness, and let your husband see that you take an honest pride in rightly appropriating the money which he intrusts to you. "My husband works hard for every dollar that he earns," said a young married lady, the wife of a professional man, to a friend who found her busily employed in sewing buttons on her husband's coat, "and it seems to me worse than cruel to lay out a dime unnecessarily." Be very careful also, that you do not spend more than can be afforded in dress; and be satisfied with such carpets and curtains in your drawing-room as befit a moderate fortune, or professional income.

How to keep a Home.

Natural ornaments, and flowers tastefully arranged, give an air of elegance to a room in which the furniture is far from costly; and books judiciously placed, uniformly produce a good effect. A sensible woman will always seek to ornament her home, and to render it attractive, more especially as this is the taste of the present day. The power of association is very great; light, and air, and elegance, are important in their effects. No wife acts wisely who per-

mits her sitting-room to look dull in the eyes of him whom she ought especially to please, and with whom she has to pass her days.

Avoid Concealment.

In middle life, instances frequently occur of concealment with regard to money concerns; thus, for instance, a wife wishes to possess an article of dress which is too costly for immediate purchase, or a piece of furniture liable to the same objection. She accordingly makes an agreement with a seller, and there are many who call regularly at houses when the husband is absent on business, and who receive whatever the mistress of the house can spare from her expenses. A book is kept by the seller, in which payments are entered; but a duplicate is never retained by the wife, and therefore she has no check whatever. We have known an article of dress paid for in this manner, far above its value, and have heard a poor young woman, who has been thus duped say to a lady, who remonstrated with her: "Alas! what can I do? I dare not tell my husband." It may be that the same system, though differing according to circumstances, is pursued in a superior class of life. We have reason to think that it is so, and therefore affectionately warn our young sisters to beware of making purchases that require concealment. Be content with such things as you can honorably afford, and such as your husbands approve. You can then wear them with every feeling

of self-satisfaction, and have a contented mind.

Avoid all Bickerings.

Before dismissing this part of our subject, we beseech you to avoid all bickerings. What does it signify where a picture hangs, or whether a rose or a pink looks best on the drawing-room table? There is something inexpressibly endearing in small concessions, in gracefully giving up a favorite opinion, or in yielding to the will of another; and equally painful is the reverse. The mightiest rivers have their source in streams; the bitterest domestic misery has often arisen from some trifling difference of opinion. If, by chance you marry a man of hasty temper, great discretion is required. Much willingness, too, and prayer for strength to rule your own spirit are necessary. Three instances occur to us, in which, ladies have knowingly married men of exceedingly violent tempers, and yet have lived happily. The secret of their happiness consisted in possessing a perfect command over themselves, and in seeking, by every possible means, to prevent their husbands from committing themselves in their presence.

Becoming Conduct for a Wife.

Lastly, remember your standing as a lady, and never approve a mean action, nor speak an unrefined word; let all your conduct be such as an honorable and right-minded man may look for in his

wife, and the mother of his children. The slightest duplicity destroys confidence. The least want of refinement in conversation, or in the selection of books lowers a woman, ay, and forever! Follow these few simple precepts, and they shall prove to you of more worth than rubies; neglect them, and you will know what sorrow is. They apply to every class of society, in every place where man has fixed his dwelling; and to the woman who duly observes them may be given the beautiful commendation of Solomon, when recording the words which the mother of King Lemuel taught him:

Solomon's Description of a Woman.

"The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life. Strength and honor are her clothing; and she shall rejoice in time to come. Her children rise up and call her blessed; her husband also, and he praiseth her."—Prov. xxxi.

Duties of a Husband.

We shall now address ourselves exclusively to our brethren; to them who have taken upon themselves the sacred and comprehensive names of husband and of master, who have formed homes to dwell in and have placed therein, as their companions through life's pilgrimage, gentle and confiding ones who have left for them all that was heretofore most dear, and whom they have sworn to love and to cherish.

Things to Remember.

Remember that you have now, as a married man a very different standing in society from the one which you previously held, and that the happiness of another is committed to your charge. Render, therefore, your home happy by kindness and attention to your wife, and carefully watch over your words and actions. If small disputes arise, and your wife has not sufficient good sense to yield her opinion; nay, if she even seems determined to have her own way, and that tenaciously, do not get angry; rather be silent and let the matter rest. An opportunity will soon occur of speaking affectionately, yet decidedly, on the subject, and much good will be effected. Master your own temper, and you will soon master your wife's; study her happiness without yielding to any caprices, and you will have no reason to regret your self-control.

Accompany Your Wife to Church.

Never let your wife go to church alone on Sunday. You can hardly do a worse thing as regards her good opinion of you, and the well being of your household. It is a pitiable sight to see a young wife going toward the church-door unattended, alone in the midst of a crowd, with her thoughts dwelling, it may be very sadly, on the time when you were proud to walk beside her. Remember that the condition of a young bride is often a very solitary one;

and that for your sake she has left her parent's roof, and the companionship of her brothers and sisters. If you are a professional man, your wife may have to live in the neighborhood of a large city, where she scarcely knows any one, and without those agreeable domestic occupations, or young associates, among whom she had grown up. Her garden and poultry-yard are hers no longer, and the day passes without the light of any smile but yours. You go off, most probably after breakfast, to your business or profession, and do not return till a late dinner; perhaps even not then, if you are much occupied, or have to keep up professional connections. It seems unmanly, certainly most unkind, to let your young wife go to church on Sunday without you, for the common-place satisfaction of lounging at home.

A Breach of Domestic Etiquette.

To act in this manner is certainly a breach of domestic etiquette. Sunday is the only day in which you can enable her to forget her father's house, and the pleasant associations of her girlhood days—in which you can pay her those attentions which prevent all painful comparisons as regards the past. Sunday is the day of rest, wisely and mercifully appointed to loose the bonds by which men are held to the world; let it be spent by you as becomes the head of a family. Let no temptation ever induce you to wish your wife to relinquish attending Divine service, merely that she may "idle at home

with you." Religion is her safeguard amid the trials or temptations of this world, And woe may be to you if you seek to withdraw her from its protection!

Take Your Wife into Your Confidence.

Much perplexity in the marriage state often arises from want of candor. Men conceal their affairs, and expect their wives to act with great economy, without assigning any reason why such should be the case; but the husband ought frankly to tell his wife the real amount of his income; for, unless this is done, she cannot properly regulate her expenses. They ought then to consult together as to the sum that can be afforded for housekeeping, which should be rather below than above the mark.

Let Her Manage Her own Affairs.

When this is arranged he will find it advantageous to give into her hands, either weekly, monthly, or quarterly, the sum that is appropriated for daily expenditure, and above all things to avoid interfering without absolute necessity. The home department belongs exclusively to the wife; the province of the husband is to rule the house—hers to regulate its internal movements. True it is, that some inexperienced young creatures know but little of household concerns. If this occur, have patience, and do not become pettish or illhumored. If too much money is laid out at first, give advice, kind-

ly and firmly, and the young wife will soon learn how to perform her new duties.

Avoid Unnecessary Interference.

No good ever yet resulted, or ever will result from unnecessary interference. If a man unhappily marries an incorrigible simpleton, or spendthrift, he cannot help himself. Such, however, is rarely the case. Let a man preserve his own position, and assist his wife to do the same; all things will then move together, well and harmoniously.

Be always ready to Praise.

Much sorrow, and many heart-burnings, may be avoided by judicious conduct in the outset of life. Husbands should give their wives all confidence. They have intrusted to them their happiness, and should never suspect them of desiring to waste their money. Whenever a disposition is manifested to do right, express your approbation. Be pleased with trifles, and commend efforts to excel on every fitting occasion. If your wife is diffident, encourage her, and avoid seeing small mistakes. It is unreasonable to add to the embarrassments of her new condition, by ridiculing her deficiencies.

Avoid Comparisons.

Forbear extolling the previous management of your mother or your sisters. Many a wife has been alienated from her husband's family, and many an

affectionate heart has been deeply wounded by such injudicious conduct; and, as a sensible woman will always pay especial attention to the relations of her husband, and entertain them with affectionate politeness, the husband on his part should always cordially receive and duly attend to her relations. The reverse of this, on either side, is often productive of unpleasant feelings.

Conclusion.

Lastly, we recommend every young married man, who wishes to render his home happy, to consider his wife as the light of his domestic circle, and to permit no clouds, however small, to obscure the region in which she presides. Most women are naturally amiable, gentle and complying; and if a wife becomes perverse and indifferent to her home, it is generally her husband's fault. He may have neglected her happiness; but nevertheless it is unwise in her to retort, and, instead of faithfully reflecting the brightness that still may shine upon her, to give back the dusky and cheerless hue which saddens her existence. Be not selfish, but complying in small things. If your wife dislikes cigars—and few young women like to have their clothes tainted by tobacco—leave off smoking; for it is at best, an ungentlemanly and dirty habit. If your wife asks you to read to her, do not put your feet upon a chair and go to sleep. If she is fond of music, accompany her as you were wont when you sought her for a bride.

The husband may say that he is tired, and does not like music, or reading aloud. This may occasionally be true, and no amiable woman will ever desire her husband to do what would really weary him. We, however, recommend a young man to practice somewhat of self-denial, and to remember that no one acts with a due regard to his own happiness who lays aside, when married, those gratifying attentions which he was ever ready to pay the lady of his love; or those rational sources of home enjoyment which made her look forward with a bounding heart to become his companion through life.

Etiquette is a comprehensive term; and its observances are nowhere more to be desired than in the domestic circle.

CHAPTER XVI.

TABLE ETIQUETTE.

BREAKFAST is the least ceremonious meal of the day. Where the corps of servants is large, so that the arrangements of the day are not disturbed thereby, it is customary to let the members of the family breakfast at their own proper hour. Each one comes in without ceremony whenever it pleases him or her to do so. In smaller households a good deal of inconvenience would attend such a course, and it is well to insist upon punctuality at a reasonable hour. Nevertheless, at this first meal of the day a certain amount of freedom is allowed which would be unjustifiable at any other time. The head of the house may read his morning paper and the other members of the family may look over their correspondence if they choose. And each may rise and leave the table when business or pleasure dictates, without waiting for a general signal.

The Breakfast-table.

The breakfast-table should be simply decorated, yet it may be made extremely attractive, with its snowy cloth and napkins, its array of glass, and its ornamentation of flowers and fruit.

Queen Victoria has set the fashion of placing the whole loaf of bread upon the table with a knife by its side, leaving the bread to be cut as it is desired. However, the old style of having the bread already cut when it is placed upon the table will still recommend itself to many. In eating, bread must always be broken, never cut, and certainly not bitten.

Fruit should be served in abundance at the breakfast-table. There is an old adage which declares that "fruit is golden in the morning, silver at noon and leaden at night."

General Rules for Behavior at Table.

Tea and coffee should never be poured into a saucer.

If a person wishes to be served with more tea or coffee, he should place his spoon in the saucer. If he has had sufficient, let it remain in the cup.

If anything unpleasant is found in the food, such as a hair in the bread or a fly in the coffee, remove it without remark. Though your own appetite be spoiled, it is well not to spoil that of others.

Never if possible, cough or sneeze at the table. If you feel the paroxysm coming on, leave the room.

It may be worth while to know that a sneeze may be stifled by placing the finger firmly upon the upper lip.

Fold your napkin when you are done with it and place it in your ring, when at home. If you are visiting, leave your napkin unfolded beside your plate.

Never hold your knife and fork upright on each side of your plate while you are talking.

Do not cross your knife and fork upon your plate until you have finished.

When you send your plate to be refilled, place your knife and fork upon one side of it or put them upon your piece of bread.

Eat neither too fast nor too slow.

Never lean back in your chair nor sit too near or too far from the table.

Keep your elbows at your side, so that you may not inconvenience your neighbors.

Do not find fault with the food.

The old-fashioned habit of abstaining from taking the last piece upon the plate is no longer observed. It is to be supposed that the vacancy can be supplied if necessary.

If a plate is handed you at table, keep it yourself instead of passing it to a neighbor. If a dish is passed to you, serve yourself first, and then pass it.

LUNCHEON.

Luncheon is a recognized institution in our large cities, where business forbids the heads of families returning to dinner until a late hour.

There is much less formality in the serving of lunch than of dinner. Whether it consists of one or more courses, it is all set upon the table at once. When only one or two are to lunch, the repast is ordinarily served upon a tray.

DINNER.

We have already spoken at some length of ceremonious dinners, so that all we need speak of in this place is the private family dinner. This should always be the social hour of the day. Then parents and children meet together, and the meal should be of such length as to allow of the greatest sociality. Remember the old proverb that "chatted food is half digested."

It may not be out of place to quote here an anecdote from the French, which will illustrate, in most respects, the correct etiquette of the dining-table.

The abbe Casson, a professor in the College Mazarin, and an accomplished *litterateur*, dined one day at Versailles with the abbe de Radonvilliers, in company with several courtiers and marshals of France. After dinner, when the talk ran upon the etiquette and customs of the table, the abbe Casson boasted of his intimate acquaintance with the best dining-out usages of society.

The abbe Delille listened to his account of his own good manners for a while, but then interrupted him and offered to wager that at the dinner just served he had committed numberless errors or improprieties.

"How is it possible!" demanded the abbe. "I did exactly like the rest of the company."

"Nonsense!" exclaimed the other. "You did a hundred things which no one else did. First, when you sat down at the table, what did you do with your napkin?"

"My napkin? Why, just what everybody else did: I unfolded it and fastened it to my buttonhole."

"Ah, my dear friend," said Delille, "you were the only one of the party who did that. No one hangs his napkin up in that style. They content themselves with placing it across their knees. And what did you do when you were served to soup?"

"Like the others, surely. I took my spoon in my right hand and my fork in the left—"

"Your fork! Who ever saw any one eat bread out of a soup-plate with a fork before? After your soup what did you eat?"

"A fresh egg."

"And what did you do with the shell?

"Handed it to the servant."

"Without breaking it?"

"Yes, without breaking it up, of course."

"Ah, my dear abbe, nobody ever eats an egg with-

out breaking the shell afterward," exclaimed Abbe Delille. "And after your egg?"

"I asked the abbe Radonvilliers to send me a piece of the hen near him."

"Bless my soul! a piece of the *hen!* One should never speak of hens out of the hennery. You should have asked for a piece of fowl or chicken. But you say nothing about your manner of asking for wine."

"Like the others, I asked for claret and champagne."

"Let me inform you that one should always ask for claret *wine* and champagne *wine.* But how did you eat your bread?"

"Surely I did that properly. I cut it with my knife into small mouthfuls and ate it with my fingers."

"Bread should never be cut, but always broken with the fingers. But the coffee—how did you manage that?"

"It was rather too hot, so I poured a little of it into my saucer and drank it."

"Well, then, you committed the greatest error. You should never pour either coffee or tea into your saucer, but always let it cool and drink it from the cup."

It is unnecessary to say that the abbe was deeply mortified at his evident ignorance of the usages of polite society.

CHAPTER XVII.

MISCELLANEOUS RULES OF ETIQUETTE

SOME contend that mere intercourse with the world gives a habit and taste for those modest and obliging observances which constitute true politeness; but this is an error. Propriety of deportment is the valuable result of a knowledge of one's self, and respect for the rights of others; it is a feeling of the sacrifices which are imposed on self-esteem by our own social relations; it is, in short, a sacred requirement of harmony and affection. But the usage of the world is merely the gloss, or rather the imitation of propriety; and when not based upon sincerity, modesty, and courtesy, it consists in being inconstant in every thing, and in amusing itself by playing off its feelings and ridicule against the defects and excellencies of others. Thanks to custom,— it is sufficient, in order to be recognized as amiable, that he who is the subject of a malicious pleasantry may laugh as well as the author of it.

Presents among Friends.

Among friends, presents ought to be made of things of small value; or, if valuable, their worth should be derived from the style of the workmanship, or from some accidental circumstance, rather than from the inherent and solid richness. Especially never offer to a lady a gift of great cost: it is in the highest degree indelicate, and looks as if you were desirous of placing her under an obligation to you, and of buying her good will. The gifts made by ladies to gentlemen are of the most refined nature possible: they should be little articles not purchased, but deriving a priceless value as being the offspring of their gentle skill; a little picture from their pencil, or a trifle from their needle.

Presents to Married Ladies.

Unmarried ladies should not accept presents from gentlemen to whom they are neither related nor engaged. A married lady may occasionally accept a present from a gentleman who is indebted to her for hospitality.

Presents by Married Ladies.

Presents made by a married lady to a gentleman should be in the name of both herself and her husband.

Never make a gift which is really beyond or out of proportion to your means. For you may be sure

the recipient is thinking, even if he have the good breeding to say nothing, that you had best kept it yourself.

Praising Presents.

If you make a present, and it is praised by the receiver, you should not yourself commence undervaluing it. If one is offered to you, always accept it; and however small it may be, receive it with civil and expressed thanks, without any kind of affectation. Avoid all such deprecatory phrases, as "I fear I rob you," etc.

Making Parade.

A present should be made with as little parade and ceremony as possible. If it is a small matter, a gold pencil-case, a thimble to a lady, or an affair of that sort, it should not be offered formally, but in an indirect way,—left in her basket, or slipped on to her finger, by means of a ribbon attached to it without a remark of any kind.

How to Receive a Present.

Receive a present in the spirit in which it is given and with a quiet expression of thanks. On the other hand, never, when what you have given is admired, spoil the effect by saying it is of no value, or worse still, that you have no use for it, have others, or anything of that kind. Simply remark that you are gratified at finding it has given pleasure.

Refusing a Gift.

Never refuse a gift if offered in kindness unless the circumstancess are such that you cannot with propriety or consistency receive it. Neither in receiving a present make such comments as "I am ashamed to rob you;" "I am sure I ought not to take it," which seem to indicate that your friend cannot afford to make the gift.

Value of Presents.

In the eyes of persons of delicacy, presents are of no worth, except from the manner in which they are bestowed; strive then to gain them this value.

Governing our Moods.

We should subdue our gloomy moods before we enter society. To look pleasantly and to speak kindly is a duty we owe to others. Neither should we afflict them with any dismal account of our health state of mind or outward circumstanccs. It is presumed that each one has trouble enough of his own to bear without being burdened with the sorrows of others.

Civility Due to All Women.

Chesterfield says, "Civility is particularly due to all women; and, remember, that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be

reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours; nay, even a little is allowable with women; and a man may, without weakness, tell a woman she is either handsomer or wiser than she is."

Keeping Engagements.

Keep your engagements. Nothing is ruder than to make an engagement, be it of business or pleasure and break it. If your memory is not sufficiently retentive to keep all the engagements you make stored within it, carry a little memorandum book, and enter them there.

Requisites to gain Esteem.

Chesterfield says, "As learning, honor, and virtue are absolutely necessary to gain you the esteem and admiration of mankind, politeness and good breeding are equally necessary to make you welcome and agreeable in conversation and common life. Great talents, such as honor, virtue, learning, and arts, are above the generality of the world, who neither possess them themselves nor judge of them rightly in others; but all people are judges of the lesser talents, such as civility, affability, and an obliging, agreeable address and manner; because they feel the good effects of them, as making society easy and pleasing."

Contempt and Haughtiness.

Contempt and haughtiness are never wise and never politic. Pride is a losing game, play it with whom you please. Courtesy is the only way to deal with the courteous, and the best way to deal with the rude. "There is nothing, so savage and uncouth, that a little care, attention, and complaisance will not tame it into civility."

Talking of Yourself.

Talk as little of yourself as possible, or of any science or business in which you have acquired fame. There is a banker in New York who is always certain to occupy the time of every party he gets into, by talking of his *per cents*, and boasting that he *began life without a cent*—which every one readily believes; and if he were to add that he *began life in a pig-pen*, they would believe that too.

A Filthy Habit.

Spitting is a filthy habit, and annoys one in almost every quarter, in-doors and out. Since vulgarity has had its way so extensively amongst us, every youth begins to smoke and spit before he has well cut his teeth. Smoking is unquestionably so great a pleasure to those accustomed to it, that it must not be condemned, yet the spitting associated with it detracts very much from the enjoyment. No refined person will spit where ladies are present or

in any public promenade; the habit is disgusting in the extreme, and one would almost wish that it could be checked in public by means of law.

Avoid Loud Conversation.

If you are in a public room, as a library or reading-room, avoid loud conversation or laughing which may disturb others. At the opera, or a concert be profoundly silent during the performances; if you do not wish to hear the music, you have no right to interfere with the enjoyment of others.

In private, watch your thoughts; in your family, watch your temper; in society, watch your tongue.

Consulting Your Time-piece.

Frequent consultation of the watch or time-pieces is impolite, either when at home or abroad. If at home, it appears as if you were tired of your company and wished them to be gone; if abroad, as if the hours dragged heavily, and you were calculating how soon you would be released.

Removing the Hat.

A gentleman never sits in the house with his hat on in the presence of ladies for a single moment. Indeed, so strong is the force of habit, that a gentleman will quite unconsciously remove his hat on entering a parlor, or drawing-room, even if there is no one present but himself.

Smoking in Presence of Ladies.

It is not deemed polite and respectful to smoke in the presence of ladies, even though they are amiable enough to permit it. A gentleman, therefore, is not in the habit of smoking in the parlor, for if there is nobody present to object, it leaves a smell in the room which the wife has good reason to be mortified at, if discovered by her guests.

Relinquishing a Seat for Ladies.

If you are in attendance upon a lady at any opera, concert, or lecture, you should retain your seat at her side; but if you have no lady with you, and have taken a desirable seat, you should if need be, cheerfully relinquish it in favor of a lady, for one less eligible.

A Man's Pride and Principles.

A man's pride should dwell in his principles and not in his demeanor. He should be above thinking anything which may be unworthy of his nature, and above doing anything which may lessen his character or impair his honor; but he should not be above illustrating his rank and breeding by gentleness and kindness.

Avoid Religious Topics.

Religious topics should be avoided in conversation, except where all are prepared to concur in a

respectful treatment of the subject. In mixed societies the subject should never be introduced.

Do not touch any of the ornaments in the houses where you visit; they are meant only for the use of the lady of the house, and may be admired but not touched.

Attention to Young People in Society.

In society all should receive equal attention, the young as well as the old. "If we wish our young people to grow up self-possessed and at ease, we must early train them in these graces by giving them the same attention and consideration we do those of maturer years. If we snub them and systematically neglect them, they will acquire an awkwardness and a deprecatory manner which it will be very difficult for them to overcome. We sincerely believe that that which is considered the natural *gaucherie* of young girls results more from the slights which they are constantly receiving and constantly expecting to receive, than from any real awkwardness inherent in their age."

Reverential Regard for Religion.

A reverential regard for religious observances, and religious opinions, is a distinguishing trait of a refined mind. Whatever your opinions on the subject, you are not to intrude them on others, perhaps to the shaking of their faith and happiness.

Never read in company. A gentleman or lady

may however, look over a book of engravings with propriety.

Absent Mindedness.

Absence of mind is usually affected, and springs in most cases from a desire to be thought abstracted in profound contemplations. The world, however, gives a man no credit for vast ideas who exhibits absence when he should be attentive, even to trifles. The world is right in this, and I would implore every studious youth to forget that he is studious when he enters company. I have seen many a man who would have made a bright character otherwise, affect a foolish reserve, remove himself as far from others as possible, and in a mixed assembly, where social prattle or sincere conversation enlivened the hearts of the company, sit by himself abstracted in a book. It is foolish, and, what is worse for the absentee, it looks so.

Affectation.

There is nothing more diligently to be avoided than every species of affectation. It is always detected; and it always disgusts. It is as often found among people of fashion now, as a hundred years since.

Confidence and Secresy.

There are few points in which men are more frequently deceived than in the estimate which they

form of the confidence and secresy of those to whom they make communications. People constantly make statements of delicacy and importance which they expect will go no farther and will never be repeated; but the number of those who regard the obligation of silence even as to the most particular affairs, is extremely small.

A Woman's Good Name.

Let no man speak a word against a woman at any time, or mention a woman's name in any company where it should not be spoken. A person at an English dinner-party once made an after-dinner speech, in which he was loud in his abuse of the sex. When he had concluded, a gentleman whose indignation was aroused remarked: "I hope the gentleman refers to his own mother, wife and sisters and not to ours."

Civility is particularly due to all women; and no provocation whatsoever can justify a man in not being civil to every woman, no matter what her station in life may be; the greatest man would justly be reckoned a brute, if he were not civil to the meanest woman. It is due to all women, and is the only protection they have against the superior strength of man.

Singing in Company.

A lady in company should never exhibit any anxiety to sing or play; but if she intends to do so,

she should not affect to refuse when asked, but obligingly accede at once. If you cannot sing or do not choose to, say so with seriousness and gravity, and put an end to the expectation promptly. After singing once or twice, cease and give place to others. There is an old saying, that a singer can with the greatest difficulty be set agoing, and when agoing, cannot be stopped.

Gentlemen at Evening-parties.

At an evening party, a gentleman should abstain from conversing with the members of the family at whose house the company are assembled, as they wish to be occupied with entertaining their other guests. A well-bred man will do all that he can in assisting the lady of the house to render the evening pleasant. He will avoid talking to men, and will devote himself entirely to the women, and especially to those who are not much attended to by others.

Accepting an Invitation.

If a lady accepts an invitation, nothing but the most cogent necessity amounting to an absolute prevention, should be permitted to interfere with her keeping her word. To decline at a late period, after having accepted, is, I believe, invariably felt to be a rudeness and an insult; and it will be resented in some civil way.

Expressing Unfavorable Opinions.

When you find that one of your friends appears to be attracted by a young lady, and to be attentive to her, you should be extremely careful how you express to him any unfavorable opinion about her, or indulge in any derogatory remarks. If he should make her his wife, the remembrance of your observations will make a constant awkwardness between you.

Checking Himself in Conversation.

If a person in conversation has begun to say something, and has checked himself, you should avoid the tactless error so often committed, of insisting on hearing him. Doubtless there was some reason for his change of intention, and it may make him feel unpleasantly to urge him forward according to his first impulse.

Cautiousness and Sefl-control.

Cautiousness, and the check of an habitual self-control, should accompany the mind of every one who launches out in animated conversation. When the fancy is heated, and the tongue has become restless through exercise, and there is either a single listener or a circle, to reward display, nothing but resolute self-recollection can prevent the utterance of much that had better been left unsaid.

Avoid Argument.

Avoid opposition and argument in conversation. Rarely controvert opinions; never contradict sentiments. The expression of a feeling should be received as a fact which is not the subject of confutation. Those who wrangle in company render themselves odious by disturbing the equanimity of their companion, and compelling him to defend and give a reason for his opinion, when perhaps he is neither capable nor inclined to do it.

Civility.

Civilities always merit acknowledgment; trivial and personal ones by word; greater and more distant ones by letter. If a man sends you his book, or pays any other similar compliment, you should express your consideration of his courtesy, by a note.

Courtesy.

Courtesy is a habit of which the cultivation is recommended by the weightiest and most numerous motives. We are led to it by the generous purpose of advancing the happiness of others, and the more personal one of making ourselves liked and courted. When we see how the demagogue is driven to affect it, we learn how valuable the reality will be to us. "It is like grace and beauty," says Montaigne; "it begets regard and an inclination to love one at the

first sight, and in the very beginning of an acquaintance."

Improper Actions and Attitudes.

Never pass between two persons who are talking together; and never pass before any one when it is possible to pass behind him. When such an act is absolutely necessary, always apologize for so doing.

Good Maxims.

Bishop Beveridge says, "Never speak of a man's virtues before his face or his faults behind his back."

Another maxim is, "In private watch your thoughts; in your family watch your temper; in society watch your tongue."

Politeness.

Politeness has been defined as benevolence in small things. A true gentleman is recognized by his regard for the rights and feelings of others, even in matters the most trivial. He respects the individuality of others, just as he wishes others to respect his own. In society he is quiet, easy, unobtrusive; putting on no airs, nor hinting by word or manner that he deems himself better, wiser, or richer than any one about him. He is never "stuck up," nor looks down upon others, because they have not titles, honors, or social position equal to his own. He never boasts of his achievements, or angles for compliments by affecting to underrate what he has done.

WASHINGTON'S MAXIMS.

Mr. Sparks has given to the public a collection of Washington's maxims which he called his "Rules of Civility and Decent Behavior in Company." We give these rules entire, as they cannot fail to both interest and profit the reader:

1. Every action in company ought to be with some sign of respect to those present.

2. In the presence of others sing not to yourself with a humming voice, nor drum with your fingers or feet.

3. Speak not when others speak, sit not when others stand and walk not when others stop.

4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.

5. Be no flatterer, neither play with any one that delights not to be played with

6. Read no letters, books or papers in company; but when there is a necessity for doing it, you must not leave. Come not near the books or writings of any one so as to read them unasked; also look not nigh when another is writing a letter.

7. Let your countenance be pleasant, but in serious matters somewhat grave.

8. Show not yourself glad at the misfortune of another, though he were your enemy.

9. They that are in dignity or office have in all places precedency, but whilst they are young, they

ought to respect those that are their equals in birth or other qualities, though they have no public charge.

10. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

11. Let your discourse with men of business be short and comprehensive.

12. In visiting the sick do not presently play the physician if you be not knowing therein.

13. In writing or speaking give to every person his due title according to his degree and custom of the place.

14. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

15. Undertake not to teach your equal in the art he himself professes; it savors of arrogancy.

16. When a man does all he can, though it succeeds not well, blame not him that did it.

17. Being to advise or reprehend any one, consider whether it ought to be in public or in private, presently or at some other time, also in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

18. Mock not nor jest at anything of importance; break no jests that are sharp or biting; and if you deliver anything witty or pleasant, abstain from laughing thereat yourself.

19. Wherein you reprove another be unblamable

yourself, for example is more prevalent than precept.

20. Use no reproachful language against any one, neither curses nor revilings.

21. Be not hasty to believe flying reports to the disparagement of any one.

22. In your apparel be modest, and endeavor to accommodate nature rather than procure admiration. Keep to the fashion of your equals, such as are civil and orderly with respect to time and place.

23. Play not the peacock, looking everywhere about you to see if you be well decked, if your shoes fit well, if your stockings set neatly and clothes handsomely.

24. Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company.

25. Let your conversation be without malice or envy, for it is a sign of tractable and commendable nature; and in all causes of passion admit reason to govern.

26. Be not immodest in urging your friend to discover a secret.

27. Utter not base and frivolous things amongst grown and learned men, nor very difficult questions or subjects amongst the ignorant, nor things hard to be believed.

28. Speak not of doleful things in time of mirth nor at the table; speak not of melancholy things, as death and wounds; and if others mention them,

change, if you can the discourse. Tell not your dreams but to your intimate friends.

29. Break not a jest when none take pleasure in mirth. Laugh not aloud, nor at all without occasion. Deride no man's misfortunes, though there seem to be some cause.

30. Speak not injurious words, neither in jest nor earnest. Scoff at none, although they give occasion.

31. Be not forward, but friendly and courteous, the first to salute, hear and answer, and be not pensive when it is time to converse.

32. Detract not from others. but neither be excessive in commending.

33. Go not thither where you know not whether you shall be welcome or not. Give not advice without being asked; and when desired, do it briefly.

34. If two contend together, take not the part of either unconstrained, and be not obstinate in your opinion; in things indifferent be of the major side.

35. Reprehend not the imperfection of others, for that belongs to parents, masters and superiors.

36. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend deliver not before others.

37. Speak not in an unknown tongue in company but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

38. Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

39. When another speaks, be attentive yourself, and disturb not the audience. If any hesitate in his words, help him not, nor prompt him without being desired; interrupt him not, nor answer him till his speech be ended.

40. Treat with men at fit times about business, and whisper not in the company of others.

41. Make no comparisons; and if any of the company be commended for any brave act of virtue commend not another for the same.

42. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

43. Be not curious to know the affairs of others, neither approach to those that speak in private.

44. Undertake not what you cannot perform; but be careful to keep your promise.

45. When you deliver a matter, do it without passion and indiscretion, however mean the person may be you do it to.

46. When your superiors talk to anybody, hear them; neither speak nor laugh.

47. In disputes be not so desirous to overcome as not to give liberty to each one to deliver his opinion, and submit to the judgment of the major part, especially if they are judges of the dispute.

48. Be not tedious in discourse, make not many digressions, nor repeat often the same matter of discourse.

49. Speak no evil of the absent, for it is unjust.

50. Be not angry at table, whatever happens; and if you have reason to be so show it not; put on a cheerful countenance, especially if there be strangers for good humor makes one dish a feast.

51. Set not yourself at the upper end of the table; but if it be your due, or the master of the house will have it so, contend not, lest you should trouble the company.

52. When you speak of God or his attributes, let it be seriously, in reverence and honor, and obey your natural parents.

53. Let your recreations be manful, not sinful.

54. Labor to keep alive in your breast that little spark of celestial fire called conscience.

Principles of Good-breeding.

The principles of good-breeding are all founded in generosity. We must educate ourselves into those feelings which teach us to consult the welfare and comfort of others, and to bow ourselves to the restraints of honor. It is only by discipline and effort that we can attain to that elevation of character. But high as the result may be, it is always obedient to those endeavors; and every man may take home to himself the assurance that time and toil will enable him to reach the last and loftiest

conclusions in that department, and be honored and respected by all.

Attention to Small Matters.

There is nothing, however minute in manners, however insignificant in appearance that does not demand some portion of attention from a well-bred and highly-polished young man or woman. An author of no small literary renown, has observed, that several of the minutest habits or acts of some individuals may give sufficient reasons to guess at their temper. The choice of a dress, or even the folding and sealing of a letter, will bespeak the shrew and the scold, the careless and the negligent.

CHAPTER XVIII.

WASHINGTON ETIQUETTE

THE wife of the chief-justice, is the first lady in the land, and takes precedence of all others. She holds receptions and receives calls, but she alone is excluded from all duty of returning calls.

Next in rank comes the wife of the President.

Social Duties of the President.

It is customary for the President to give several state dinners and official receptions during each session of Congress. Besides these, there are also general receptions, at which time the White House is open to the public and any citizen of the United States has the recognized right of paying his respects to the President.

Presidential Receptions.

On the days appointed for the regular "levees" the doors of the White House are thrown open, and the world is indiscriminately invited to enter them.

No special dress is required to make one's appearance at this republican court, but every one dresses according to his or her own taste or fancy. The fashionable carriage or walking-dress is seen side by side with the uncouth homespun of the backwoodsman and his wife.

Nor are there any forms or ceremonies to be complied with to gain admittance to the presidential presence. You enter, an official announces you, and you proceed directly to the President and his wife and pay your respects. They exchange a few words with you, and then you pass on, to make room for the throng that is pressing behind you. You may loiter about the rooms for a short time, chatting with acquaintances or watching the shifting panorama of faces, and then go quietly out, and the levee is ended for you.

Private Call upon the President.

If you wish to make a private call upon the President, you will find it necessary to secure the company and influence of some official or special friend of the President. Otherwise, though you will be readily admitted to the White House, you will probably fail in obtaining a personal interview.

Social Duties of Cabinet Officers and their Families.

The ladies of the family of a Cabinet officer should

hold receptions every Wednesday during the season from two or three o'clock to half-past five. On these occasions the houses should be open to all. Refreshments and an extra number of servants are provided. The refreshments for these receptions may be plain, consisting of chocolate, tea, cakes, etc.

Every one who has called and left a card at a Wednesday receptions is entitled to two acknowledgments of the call. The first must be a returning of the call by the ladies of the family, who at the same time leave the official card of the minister. The second acknowledgment of the call is an invitation to an evening reception.

Cabinet officers are also expected to entertain at dinners Senators, Representatives, justices of the Supreme Court, the diplomatic corps, and many other public officers, with the ladies of their families.

The season proper for receptions is from the first of January to the beginning of Lent. The season for dinners lasts until the adjournment of Congress.

Social Duties of Congressmen and their Families.

It is optional with Senators and Representatives, as with all officers except the President and members of the Cabinet, whether they shall "entertain."

"There is a vast expense in all this, but that is not all. The labor and fatigue which society imposes upon the ladies of the family of a Cabinet officer are fairly appalling. To stand for hours during

receptions at her own house, to stand at a series of entertainments at the houses of others whose invitations courtesy requires should be accepted, and to return in person all the calls made upon her, are a few of the duties of the wife of a high official. It is doubtful if her husband, with the cares of state, leads so really laborious a life."

CHAPTER XIX.

BUSINESS.

MANY will probably think that among business men is the last place to look for politeness; but in no place is it more necessary.

Many a man has lost a good customer, or missed making a profitable bargain, by a sharp, abrupt answer to a civil question.

Many pages could be compiled showing instances where great advantages have been derived from practising politeness and suavity in the most important matters, as well as in trifling business affairs.

Here, as elsewhere, the golden maxim of "doing unto others as we wish to be done by," shines out in resplendent brightness.

Never keep a man listening to you during business hours. You may have all your business done for the day, while he may be cogitating how to meet a note or buy a cargo.

Letters asking information should always enclose envelope and return stamp.

Avoid asking your correspondent to transact any

business for you, that in its nature does not admit of repayment. Time to a business man *is* money.

If you should happen to be a bank teller, be as civil to the most coarsly clad as to the most elaborately dressed. Remember that the poor man of to-day may be the millionaire of to-morrow. So that, even as a business speculation, it *pays* to be polite.

The lamented George Peabody and the great Lafitte were as approachable to the poorest, having business with them, as if they themselves did not own the shoes they stood in.

Politeness even to the most inferior person, like bread cast upon the waters, may return after many days,—even long after you may have forgotten all about the incident.

No matter how pressing your business may be in thronged marts or crowded banks,—if you jostle a man, however accidentally, always raise your hat, and *look* an apology, even where you have no chance of speaking one.

Keep your temper in discussing all business affairs; let your opponent in a controversy put himself in the wrong if he wishes to do so; but let your calm politeness disarm his blustering rudeness.

But if the great merchant or the great banker owes courteous and polite treatment to those he comes in contact with, the duty of being polite and pleasant is doubly incumbent upon the rising man or the man hoping to rise.

It is not good taste when meeting in business

hours to go into any long detail or discussion of matters foreign to the subject on which you have called.

Even in speaking of your business affairs, be as brief as is consistent with clearness. Remember that a *short* call in business hours is likely to be a pleasant one.

We often hear of the rudeness of would-be aristocrats; but generally impoliteness departs with coarse habits. A man would not be tolerated in good society, however rich he might be, who brought with him the manners of a boor.

Truly has the poet said, "'tis manners make the man, the want of it the fellow;" and it behooves a man in every station, and under every possible circumstance, to be as agreeable as possible to every one he meets with.

Let your reply to any interrogation be given freely and willingly, although you may not see how it is going to benefit you.

Set an example to your clerks and other employees. Speak kindly, even where it is necessary to reprove them for any shortcomings.

Consideration for the feelings of others is the main thing.

On no occasion, nor under any temptation, mislead or falsify. Temporarily the advantage may come from it eventually you are sure to be the loser.

Never by word or deed falsify in representing an article to be better than you know it really to be.

To break an appointment is the height of ill-man-

ners, in any case; but to break an appointment with a business man, is likewise a positive wrong. How little do you know what sacrifices he may be making to keep his engagement good.

When circumstances inevitably prevent your keeping an appointment, at once write, or, what is still better, send a special message to that effect.

Make it a rule to reply to all letters immediately.

Never even glance at any mercantile book or paper which may accidentally be left open before you.

Do not listen to any business conversation carried on by persons near you, and which they evidently don't desire you to overhear.

Do not inflict upon a mere business acquaintance a tedious recital of your gains and losses. Every man has just as much of his own affairs to think about as he cares to employ his mind upon.

It may seem a trite remark, but true politeness is often shown by not neglecting to "shut the door."

Call on a business man at business times only, and on business; transact your business, and go about your business, in order to give him time to finish his business.

CHAPTER XX.

ANNIVERSARY WEDDINGS.

CELEBRATING Anniversary weddings is a very pleasant custom which is coming gradually into general favor. Special anniversaries are designated by special names, indicating the presents suitable on each occasion.

The Paper Wedding.

The first anniversary is called the paper wedding. The invitations to this wedding should be issued on a gray paper, representing thin cardboard.

Presents from the guests are appropriate, but not by any means obligatory. These presents, if given, should be only of articles made of paper. Thus, boxes of note-paper and envelopes, books, sheets of music, engravings and delicate knickknacks of *papier mache* are all appropriate for this occasion.

The Wooden Wedding.

We celebrate the wooden wedding on the fifth anniversary of the marriage. The invitations for

this wedding, if it is desired to make them appropriate to the occasion, should be upon thin cards of wood. They may also be written on a sheet of wedding note-paper, and a card of wood enclosed in the envelope.

The presents suitable to this occasion are very numerous, and may range from a wooden paper-knife or trifling article for kitchen use up to a complete set of chamber or parlor furniture.

The Tin Wedding.

The tenth anniversary of the marriage calls for the tin wedding. The invitations for this anniversary may be made upon cards covered with tin-foil, or upon the ordinary wedding note-paper, with a tin card enclosed.

Those guests, who desire to accompany their congratulations with appropriate presents, have the whole list of articles manufactured by the tinner from which to select.

The Crystal Wedding.

Next in order comes the crystal wedding being the fifteenth anniversary. Invitations to this wedding may be on thin transparent paper, on colored sheets of prepared gelatine or on ordinary wedding note-paper, enclosing a sheet of mica.

The guests make their offerings to their host and hostess of trifles of glass, which are more or less valuable, as the donor feels inclined.

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Invitations to Anniversary Weddings.

The invitations on these occasions may vary somewhat in their wordings, according to the fancy of the writer, but they are all similar. They should give the date of the marriage, also the anniversary. They may or may not give the name of the husband at the right-hand side and the maiden name of the wife at the left. What the anniversary is should also be stated.

The following form will serve as a model:

1852–1877.

The pleasure of your company is requested at the

Silver Wedding Reception

of

Mr. and Mrs. Henry Ellsworth,

On Thursday evening, May 17th, at nine oclock.

348, Monroe Street.

R. S. V. P.

By varying the dates and inserting in the place of the word "silver," of "paper," "wooden," "tin," "crystal," "china," "golden," or "diamond," this form will be equally suitable for any of the other anniversary weddings.

Marriage Ceremony at Anniversary Weddings

It is quite common to have the marriage ceremony repeated at these anniversary weddings, more

especially at the silver or golden wedding. The earlier anniversaries are rather too trivial occasions upon which to introduce this ceremony, especially since the parties may not yet have had sufficient time to discover whether an application for divorce may not yet be deemed necessary by one or the other. But there is a certain impressiveness in seeing a husband and wife who have remained faithful to each other for a quarter or half a century publicly renewing their vows of fidelity and love, which then can only mean "till death us do part." The clergyman who officiates on this occasion will of course so change the exact words of the marriage ceremony as to make them perfectly appropriate to the occasion.

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But if the great merchant or the great banker owes courteous and polite treatment to those he comes in contact with, the duty of being polite and pleasant is doubly incumbent upon the rising man or the man hoping to rise.

It is not good taste when meeting in business

should *always* be according to the means of the family; that nothing can excuse an extravagance and display at a funeral which must be indulged in at the expense of privation afterward, or perhaps, worse still, at that of the creditors. Pomp and display are at all times out of keeping with the solemn occasion and inconsistent with real grief

General Rules of Etiquette concerning Houses of Mourning.

No one should call upon a bereaved family while the dead remains in the house, and they are excusable if they refuse to see friends and relatives.

Upon a death occurring in a house, it is desirable that some outward sign should be given to keep away casual visitors. The usual means of doing this is by tying black crape upon the bell or door-knob, with a black ribbon if the person is married or advanced in years, with a white one if young and unmarried. The customs of different localities designate when this crape should be removed.

Conveyances for a Funeral.

For those friends specially invited, carriages should be furnished to take them to the cemetery. A list of invited persons should be given to the undertaker, that he may know the order in which they are to be placed in the carriages.

Exhibiting the Corpse.

If the guests are invited to go from the house to

the church, the corpse is usually exposed in the drawing-room, while the family are assembled in another apartment. If the guests go directly to the church, the coffin is placed in front of the chancel, and after the services the lid is removed and friends pass up one aisle, past the coffin, from the feet to the head, and down the other aisle out.

Receiving Guests at a Funeral.

If the services are held at the house, some near friend or relative will receive the guests. The ladies of the family do not show themselves at all. The gentleman may do as they please.

Proceeding to the Cemetery.

The procession moves from the door just one hour after the time set for the funeral.

In England the male friends only, follow the corpse to its final resting place. In this country it is proper for the female friends and relatives to do so if they desire it, as they generally do.

The carriage occupied by the clergyman precedes the hearse. The carriage immediately following the hearse is occupied by the nearest relatives, the following carriages by the more remote relations.

While the mourners pass out to enter the carriages the guests stand with uncovered heads. No salutations are given or received. The person who has been selected to officiate as superintendent of ceremonies assists the mourners to enter and alight from the carriages.

Sometimes the private carriage of the deceased is placed in the procession, empty, immediately behind the hearse.

The horse of a deceased mounted officer, fully equipped and draped in mourning, may be led immediately after the hearse.

In towns and villages where the cemetery is near at hand it is customary for all to proceed to it on foot. The hat must be removed when the coffin is carried from the hearse to the church or back, when the guests may form a double line, between which it passes.

At the cemetery the clergyman or priest walks in advance of the coffin.

Flowers at a Funeral.

It is the custom to deck the corpse and coffin with flowers, but it is somewhat expensive. Upon the coffin of an infant or a young person a wreath of flowers should be placed, upon that of a married person a cross. These flowers should always be white. Friends sending flowers should send them in time to be used for decorative purposes.

Other Decorations upon the Coffin.

If the deceased be a person of rank he generally bears some insignia of his rank upon his coffin-lid. Thus, a deceased army or naval officer will have his coffin covered with the national flag, and his hat, epaulettes, sword and sash laid upon the lid.

After the Funeral.

Guests should not return to the house of mourning after the funeral. "In some sections it is customary to conclude the ceremonies of the day with a dinner or banquet, but this is grossly out of place and not to be tolerated by any one of common sense and refinement. If friends have come from a distance, it may sometimes be a matter of necessity to extend a brief hospitality to them; but if the guests can avoid this necessity, they should do so. This hospitality should be of the quietest sort, and in no manner become an entertainment.

It is the cruelest blow which can be given bereaved friends to fill the house with strangers or indifferent acquaintances and the sound of feasting at a time when they desire of all things to be left alone with their sorrw."

Notification of Death.

An English custom, which is beginning to be adopted in America, is to send cards deeply edged in black to relatives and friends upon which are printed or engraved the name of the deceased, with his age and date of his death. These cards must be immediately acknowledged by letters of condolence and offers of assistance, but on no account by personal visits within a short time after the funeral.

Obligation to Attend a Funeral.

Every one except those who are themselves in

deep affliction are under obligation to attend a funeral to which they have been invited.

Seclusion of the Bereaved Family.

No one of the immediate family of the deceased should leave the house between the time of the death and the funeral. A lady friend should make all necessary purchases and engage seamstresses, etc.

Period of Mourning.

On this subject we quote from a modern writer who says:

"Those who wish to show themselves strict observers of etiquette keep their houses in twilight seclusion and sombre with mourning for a year, or more, allowing the piano to remain closed for the same length of time. But in this close observance of the letter of the law its spirit is lost entirely.

It is not desirable to enshroud ourselves in gloom after a bereavement, no matter how great it has been. It is our duty to ourselves and to the world to regain our cheerfulness as soon as we may, and all that conduces to this we are religiously bound to accept, whether it be music, the bright light of heaven, cheerful clothing or the society of friends.

At all events, the moment we begin to chafe against the requirements of etiquette, grow wearied of the darkened room, long for the open piano and look forward impatiently to the time when we may lay aside our mourning, from that moment we are

slaves to a law which was originally made to serve us in allowing us to do unquestioned what was supposed to be in true harmony with our gloomy feelings.

The woman who wears the badge of widowhood for exactly two years to a day, and then puts it off suddenly for ordinary colors, and who possibly has already contracted an engagement for a second marriage during these two years of supposed mourning, confesses to a slavish hypocrisy in making an ostentatious show of a grief which has long since died a natural (and shall we not say a desirable?) death.

In these respects let us be natural, and let us moreover, remember that, though the death of friends brings us real and heartfelt sorrow, yet it is still a time for rejoicing for their sakes."

CHAPTER XXII.

DRESS.

ATTENTION to one's person, as well as to their reputation, is very necessary. If vanity, pride or prudery, have frequently given to these attentions the names of coquetry, ambition or folly, it is no reason why they should be neglected.

First Impressions.

First impressions are apt to be permanent; it is therefore of importance that they should be favorable. The dress of an individual is that circumstance from which you first form your opinion of him. It is even more prominent than manner. It is indeed the only thing which is remarked in a casual encounter, or during the first interview.

What style is to our thoughts, dress is to our persons. It may supply the place of more solid qualities, and without it the most solid are of little avail. Numbers have owed their elevation to their attention to the toilet. Place, fortune, marriage have all been lost by neglecting it.

Consistency in Dress.

Your dress should always be consistent with your age and your natural exterior. That which looks ill on one person, will be agreeable on another. As success in this respect depends almost entirely upon particular circumstances and personal peculiarities, it is impossible to give general directions of much importance. We can only point out the field for study and research, it belongs to each one's own genius and industry to deduce the results. However ugly you may be, rest assured that there is some style of habiliment which will make you passable.

Plain Dressing.

The plainest dress is always the most genteel, and a lady that dresses plainly will never be dressed unfashionably.

Next to plainness in every well-dressed lady is neatness of dress and taste in the selection of colors.

Too Rich Dressing.

If we were allowed to say anything to the ladies concerning dress in a dictatorial way, and were sure of being obeyed, we should order them generally to dress *less*. How often do we see a female attired in the height of fashion, perfectly gorgeous in costume, sweeping along the dusty street, perspiring under the weight of her finery—dressed, in fact, in a manner fit only for a carriage. This is a very mistaken

and absurd fashion, and such people would be astonished to see the simplicity of real aristocracy as regards dress.

Elegant Dressing.

Some ladies perhaps imagining that they are deficient in personal charms—and we are willing to believe that there are such, although the Chesterfieldian school of philosophers would ridicule the idea—endeavor to make their clothes the spell of their attraction. With this end in view, they labor by lavish expenditure to supply in expensive adornment what they lack in beauty of form or feature. Unfortunately for their success, elegant dressing does not depend upon expense. A lady might wear the costliest silks that Italy could produce, adorn herself with laces from Brussels which years of patient toil are required to fabricate; she might carry the jewels of an Eastern princess around her neck and upon her wrists and fingers, yet still, in appearance, be essentially vulgar. These were as nothing without grace, without adaptation, without a harmonious blending of colors, without the exercise of discrimination and good taste.

Appropriate and Becoming Dress.

The most appropriate and becoming dress is that which so harmonizes with the figure as to make the apparel unobserved. When any particular portion of it excites the attention, there is a defect, for the

details should not present themselves first but the result of perfect dressing should be an *elegant woman*, the dress commanding no especial regard. Men are but indifferent judges of the material of a lady's dress; in fact, they care nothing about the matter. A modest countenance and pleasing figure, habited in an inexpensive attire, would win more attention from men, than awkwardness and effrontery, clad in the richest satins and the costliest gems.

Neglect of Dress.

There are occasionally to be found among both sexes, persons who neglect their dress through a ridiculous affectation of singularity, and who take pride in being thought utterly indifferent to their personal appearance. Millionaires are very apt to manifest this characteristic, but with them it generally arises through a miserly penuriousness of disposition; their imitators, however, are even more deficient than they in common sense.

Habitual Attention to Attire.

Lavater has urged that persons habitually attentive to their attire, display the same regularity in their domestic affairs. He also says: "Young women who neglect their toilet and manifest little concern about dress, indicate a general disregard of order—a mind but ill adapted to the details of housekeeping—a deficiency of taste and of the qualities that inspire love."

An Amiable Exterior.

The desire of exhibiting an amiable exterior is essentially requisite in a young lady, for it indicates cleanliness, sweetness, a love of order and propriety, and all those virtues which are attractive to their associates, and particularly to those of the other sex.

Chesterfield asserts that a sympathy goes through every action of our lives, and that he could not help conceiving some idea of people's sense and character from the dress in which they appeared when introduced to him.

Another writer has remarked that he never yet met with a woman whose general style of dress was chaste, elegant and appropriate, that he did not find her on further acquaintance to be, in disposition and mind, an object to admire and love.

Dress the Appropriate finish of Beauty.

The fair sex have the reputation of being passionately fond of dress, and the love of it has been said to be natural to women. We are not disposed to deny it, but we do not regard it as a weakness nor a peculiarity to be condemned. Dress is the appropriate finish of beauty. Some one has said that, "Without dress a handsome person is a gem, but a gem that is not set, But dress," he further remarks, "must be consistent with the graces and with nature.

Taste.

"Taste," says a celebrated divine, "requires a congruity between the internal character and the external appearance; the imagination will involuntarily form to itself an idea of such a correspondence. First ideas are, in general, of considerable consequence. I should therefore think it wise in the female world to take care that their *appearance* should not convey a forbidding idea to the most superficial observer."

Simplicity in Dress.

As we have already remarked, the secret of perfect dressing is simplicity, costliness being no essential element of real elegance. We have to add that everything depends upon the judgment and good taste of the wearer. These should always be a harmonious adaptation of one article of attire to another, as also to the size, figure and complexion of the wearer. There should be a correspondence in all parts of a lady's toilet, so as to present a perfect entirety. Thus, when we see a female of light, delicate complexion, penciling her eyebrows until they are positively black, we cannot but entertain a contempt for her lack of taste and good sense. There is a harmony in nature's tints which art can never equal, much less improve.

Delicacy and Harmony.

A fair face is generally accompanied by blue eyes,

light hair, eyebrows and lashes. There is a delicacy and harmonious blending of correspondences which are in perfect keeping; but if you sully the eyebrows with blackness, you destroy all similitude of feature and expression. and almost present a deformity.

Using Paints.

We cannot but allude to the practice of using paints, a habit strongly to be condemned. If for no other reason than that poison lurks beneath every layer, inducing paralytic affections and premature death, they should be discarded—but they are a disguise which deceives no one, even at a distance; there is a ghastly deathliness in the appearance of the skin after it has been painted, which is far removed from the natural hue of health.

Color and Complexion.

A lady has to consider what colors best suit her complexion. Blue, for instance, never looks well upon those of a dark complexion; nor pink upon those of a florid complexion. Yellow is a very trying color, and can only be worn by the rich-toned brunettes. Attention to these particulars is most important. Longitudinal stripes in a lady's dress make her appear taller than she really is, and are, therefore, appropriate for a person of short stature. Flounces give brevity to the figure, and are therefore only adapted to tall persons.

Every article of dress should be well made, however plain the style, or inexpensive the material.

Dress to suit the Occasion.

The dress should always be adapted to the occasion. Nothing is more proper for the morning than a loosely made dress, high in the neck, with sleeves fastened at the wrist with a band, and belt. It looks well, and is convenient. For a walking dress, the skirt should be allowed only just to touch the ground; for while a train looks well in the drawing-room, and is inconspicuous in a carriage or opera-box, it serves a very ignoble purpose in sweeping the street. Ladies' shoes for walking should be substantial, to keep the feet dry and warm. If neatly made and well fitted, they need not be clumsy.

Hats are now fashionable for morning walks, and they are both pretty and convenient.

Evening Dress.

Evening dress means full dress, in the common acceptation of the term. It will serve for dinner, opera, evening-party, everything but the ball. Ball dresses are special. With regard to evening dress and ball dress no explicit directions can be given. The fashion-books declare what is to be worn, and the dressmaker is the interpreter of the fashion. Still, individual taste should be exerted, and no slavish adherance given in to fashion at the sacrifice of grace or elegance.

Bright-colored Gloves.

Deep and bright-colored gloves are always in bad taste; very few persons are careful enough in selecting gloves. Light boots and dark dresses, dark boots and light dresses, are indicative of bad taste. A girl with neatly and properly dressed feet, with neat, well-fitting gloves, smoothly-arranged hair, and a clean well-made dress,—who walks well, and speaks well, and above all, acts politely and kindly, is a *lady*. Fine acts and obtrusive airs are abashed before such propriety and good taste. Fine feathers do not always make fine birds.

Never Dress above your Station.

Never dress above your station; it is a grevious mistake, and leads to great evils, besides being the proof of an utter want of taste.

Care more for the nice fitting of your dress than for its material. An ill-made silk is not equal in its appearance to the plainest material *well made*.

Thinking about your Dress.

Never appear to be thinking about your dress, but wear the richest clothes and the plainest with equal simplicity. Nothing so destroys a good manner as thinking of what we have on. Never keep a morning visitor waiting while you change your dress. You ought always to be fit to be seen; and it is better to present yourself in your ordinary attire than

to be guilty of the ill-breeding of keeping your acquaintance waiting while you make an elaborate toilettte.

Never spend more than you can *afford* on your dress; but endeavor by care, neatness, and ingenuity, to make up for expenditure.

Morning-dress for Home.

A dress for morning wear at home may be more simple than for visiting, or for hotel or boarding-house. A busy housewife will find it desirable to protect her dress with an ample apron. The hair should be plainly arranged, without ornament.

Morning-dress for Visitor.

For breakfasting in public or at the house of a friend a wrapper is not allowable. A dress with a closely-fitting waist should be worn. This for summer may be of cambric, or other wash-goods, either white or figured; in winter plain woolen goods, simply made should be adopted.

Morning-dress for Street.

The morning-dress for the street should be plain in color and make, and of serviceable material. The dress should be short enough to clear the ground. White skirts are out of place, the colored ones now found everywhere in stores being much more appropriate.

In stormy weather a large waterproof with hood

will be found more convenient than an umbrella, which is troublesome to carry and often difficult to manage.

The hat should be plain and inexpensive, matching the dress as nearly as possible, and displaying no superfluous ornament.

Jewelry is out of place in any of the errands which take a lady from her home in the morning. Lisle thread gloves in summer and cloth ones in winter will be found more serviceable than kid ones. Linen collar and cuffs are more suitable than elaborate neck and wrist dressing. Walking-boots of kid should be worn.

Business Woman's Dress.

There are many women who are engaged in business of some sort that it seems necessary that they should have a distinct dress suited to their special wants. This dress need not be so peculiar as to mark them for objects of observation, but still it should differ from the ordinary walking-costume. Its material as a rule should, be more serviceable, better fitted to endure the vicissitudes of weather, and of plain colors, such as browns or grays.

For winter wear, waterproof tastefully made up is the very best material for a business woman's dress.

This costume should not be made with plain simplicity, but it should at least dispense with all superfluities in the way of trimming. It should be made with special reference to easy locomotion and to the free use of the hands and arms.

The Promenade.

The dress for the promenade admits of greater richness in material and variety in trimming than that of the business or errand dress. It should however, display no two incongruous colors, and had best be in one tint, except where a contrasting or harmonizing color is introduced in the way of ornament.

In the country walking-dresses must be made for service rather than display, and what would be perfectly appropriate for the streets of a city would be entirely out of place on the muddy, unpaved walks or paths of a small town or among the unpretending population of a country neighborhood.

Material of a Walking Suit.

The material of a walking-suit may be as rich or as plain as the wearer's taste may dictate or means justify, but it must always be well made and never be allowed to grow shabby. It is better to avoid bright colors and use them only in decoration. Black has come to be adopted very generally for street-dresses; but while it is becoming for most individuals, it gives to the promenade a somewhat sombre look.

The dress for the promenade should be in perfect harmony with itself. One article should not be new and another shabby. The gloves should not be of one color, the bonnet of another, and the parasol of

a third. All the colors worn should at least harmonize.

A lady who wishes to maintain a reputation for always being well dressed will be scrupulous in suiting her toilet to the special occasion for which it is worn. She will not appear on foot upon the streets in a dress suited only for the carriage, nor will she either walk or drive in a costume appropriate alone for the house.

Carriage-dress.

The dress for a drive through the streets of a city or along a fashionable drive or park can not be too rich in material. Silks, velvets and laces are all appropriate, with rich jewelry and costly furs.

The carriage-dress may be long enough to trail if fashion so indicates, though many prefer using the walking-dress length.

For country driving a different style of dress is required as protection against the mud or dust. It seems hardly necessary to describe the dress for country driving, we presume every lady is capable of selecting for herself, since the dress is worn for protection and not for show.

Riding-Dress.

There is no place where a woman appears to better advantage than upon horseback. We will take it for granted that our lady has acquired properly the art of riding. Next she must be provided with

a suitable habit. Her habit should fit perfectly without being tight. The skirt should be full and long enough to cover the feet, while it is best to omit the extreme length, which subjects the dress to mud-spatterings and may prove a serious entanglement in case of accident.

Waterproof is the most serviceable for a riding costume. Something lighter may be worn in summer. In the lighter costume a row or two of shot should be stitched in the bottom of the breadths to keep the skirt from blowing up in the wind.

The riding-dress should be made to fit the waist closely and buttoned nearly to the throat.

Coat sleeves should come to the wrist, with linen cuffs beneath them.

It is well to have the waist attached to a skirt of the usual length and the long skirt fastened over it, so that if any mishap obliges the lady to dismount she may easily remove the long overskirt and still be properly dressed.

The shape of the hat will vary with the fashion, but it should always be plainly trimmed; and if feathers are worn, they must be fastened so that the wind cannot possibly blow them over the wearer's eyes.

All ruffling, puffing or bows in the trimming of a riding-dress is out of place. If trimming is used it should be put on in perfectly flat bands or be of braiding.

The hair must be put up compactly, neither curls

nor veil should be allowed to stream in the wind. No jewelry except what is absolutely required to fasten the dress, and that of the plainest kind, is allowable.

Dress for Receiving Calls.

The dress of a hostess differs with the occasion on which she is called to receive her callers, and also with the social position and means of the wearer.

A lady whose mornings are devoted to domestic affairs may and should receive a casual caller in her ordinary morning-dress, which should be neat yet plain, devoid of superfluous ornaments or jewelry.

If a lady appoints a special day for the reception of calls, she should be dressed with more care to do honor to her visitors. Her dress may be of silk or other goods suitable to the season or to her position, but must be of plain colors.

White plain linen collar and cuffs belong to the plain morning-dress; lace may be worn with the ceremonious dress, and a certain amount of jewelry is also admissible.

For New Year's or other special calls the dress should be rich, and may be elaborately trimmed.

Dress of Hostess.

The hostess' dress should be rich in material, but subdued in tone, in order that she may not eclipse any of her guests. A young hostess should wear a

dress of rich silk, black or dark in color, with collar and cuffs of fine lace, and plain jewelry, or, if the dinner is by gaslight, glittering stones.

An elderly lady may wear satin or velvet, with rich lace.

Dinner-dress.

We do not in this country, as in England, expose the neck and arms at a dinner-party. These should be covered, if not by the dress itself, then by lace or muslin overwaist.

Dress of Guests at Dinner-party.

The dress of a guest at a dinner-party is less showy than that for evening; still, it may be rich. Silks and velvets for winter, and light goods for summer, which latter may be worn over silk, are the most appropriate.

Young unmarried ladies may wear dresses of lighter materials and tints than married ones. Middle-aged and married ladies should wear silks heavier in quality and richer in tone, and elderly ladies satins and velvets.

All the light neutral tints and black, purple, dark green, garnet, dark blue, brown and fawn are suited for dinner dress. But whatever color the dress may be, it is best to try its effect by gaslight and daylight both, since many a color which will look well in daylight may look extremely ugly in gaslight.

A lady can lay no claim to delicacy and refine-

ment no matter how richly or well dressed she may appear in public, if she do not give an equal amount of attention to her home-dress. This dress need not be expensive and should not be elaborate, but neat, tasteful, of perfect fit and becoming colors.

Ordinary Evening-dress.

A lady should always be prepared for casual callers in the evening. Her dress should be tasteful and becoming, made with a certain amount of ornament and worn with lace and jewelry. Silks are the most appropriate for this dress, but all the heavy woolen fabrics for winter and the lighter lawns and organdies for summer, elegantly made, are suitable.

The colors should be rich and warm for winter, and knots of bright ribbon should be worn in the hair and at the throat. The former should be dressed plainly, with no ornament save a ribbon. Artificial flowers are out of place, and glittering gems are only worn on more important occasions.

Dress for Evening Call.

Those who make a casual evening call will dress in similar style, though somewhat more elaborate. A hood should not be worn unless it is intended to remove it during the call. Otherwise a bonnet should be worn.

Dress for Social Party.

For the evening-party the rules just given regard-

ing dress will apply, except that more latitude is allowed in the choice of colors, trimmings, etc. Dresses covering the arms and shoulders should be worn; or if they are cut low in the neck and with short sleeves, puffed illusion waists or something similar should be used to cover the neck and arms.

Dark silks are very dressy—relieved by white lace and glittering gems—they are admirable. Wearing gloves is optional. If worn, they should be of some light tint harmonizing with the dress.

The Soiree and Ball.

These occasions call for the richest dress. The former usually requires dark colors and heavy material, the latter lighter tints and goods. The richest velvets, the brightest and most delicate tints in silks, the most expensive laces, low neck and short sleeves, elaborate head-dress, the greatest display of gems, flowers, etc., all belong more or less to these occasions.

Still, it is possible to be over-dressed. It is best to aim at being as well dressed as the rest, yet not to outdo them or render one's self conspicuous.

White kid gloves and white satin boots belong to these costumes unless the overdress is of black lace, when black satin boots or slippers are required.

The dress to be worn in public should always be suited to the place where it is to appear. For church the material should be rich rather than showy. For the opera the extreme of brilliancy is allowable.

Dress for Church.

The dress for church should be plain and simple. It should be of dark, plain colors for winter, and there should be no superfluous trimming or jewelry. It should, in fact, be the plainest of promenade-dresses, since church is not a place for the display of elaborate toilets, and no woman of consideration would wish to make her own expensive and showy toilet an excuse to another woman, who could not afford to dress in a similar manner, for not attending church.

Dress for the Theatre.

The ordinary promenade-dress is suitable for the theatre, with the addition of a handsome shawl or cloak, which may be thrown aside if uncomfortable. Either the bonnet or hat may be worn. In some cities it is customary to remove the bonnet in the theatre—a custom which is sanctioned by good sense and a consideration of those who sit behind, but which has not yet the authority of etiquette. The dress should be, in all respects, plain, without any attempt at display. Gloves should be dark, and harmonize with the costume.

Dress for Lecture and Concert.

Lecture and concert-halls call for a little more elaborate toilet. Silk is the most appropriate material for the dress, and should be worn with lace collar and cuffs and jewelry. White or light kid gloves

should be worn. A rich shawl or opera cloak is an appropriate finish. The latter may be kept on the shoulders during the evening. The handkerchief should be fine and delicate; the fan of a color to harmonize with the dress.

Dress for the Opera.

The opera calls out the richest of all dresses. A lady goes to the opera not only to see but to be seen, and her dress must be adopted with a full realization of the thousand gaslights which will bring out its merits or defects.

The material of the dress should be heavy enough to bear the crush of the place, rich in color and splendid in its arrangement. The headdress should be of flowers, ribbons, lace or feathers—whatever may be the prevailing style—the head should be uncovered. If, however, it is found necessary to have the head protected, a bonnet or hat of the lightest character should be worn.

Jewelry of the heaviest and richest description is worn on this occasion, and there is no place where the glitter of gems will be seen to better advantage.

White kid gloves or those of light delicate tints should be worn.

A most important adjunct to an opera-costume is the cloak or wrap. This may be of white or of some brilliant color. Scarlet and gold, white and gold, green and gold or Roman stripe are all very effective when worn with appropriate dresses.

Either black or white lace may be adopted with advantage in an opera-dress. Purple, pink, orange and most light tints require black lace, while the neutral shades may be worn with either black or white.

Yellow and blue should be avoided in an opera-dress, as neither bears the light well. Green requires gold as a contrasting color; crimson, black.

The fan, the bouquet and handkerchief must all have due consideration and be in keeping with the other portions of the dress. Thus a lady in pink should avoid a bouquet in which scarlet flowers predominate.

Croquet and Skating Costumes.

Both call for a greater brilliancy in color than any other out-of-door costume. They should both be short, displaying a handsomely fitting boot.

Croquet gloves should be soft and washable; skating gloves thick and warm.

The hat for croquet should have a broad brim, so as to shield the face from the sun and render a parasol unnecessary.

Velvet trimmed with fur, with turban hat of the same, and gloves and boots also fur bordered, combine to make the most elegant skating costume imaginable. But any of the soft, warm, bright-colored woolen fabrics are quite as suitable, if not so rich. A costume of Scotch plaid is in excellent taste. Silk is unsuitable for a skating costume.

The boot should be amply loose, or the wearer will suffer with cold or frozen feet.

Costumes for Country and Sea-side.

We cannot give a full description of the wardrobe which the lady of fashion desires to take with her to the country or sea-side. But there are a few general rules which apply to many things, and which all must more or less observe. Let the wardrobe be ever so large there must be a certain number of costumes suited for ordinary wear. Thus, dresses, while they may be somewhat brighter in tint than good taste would justify in the streets of a city, must yet be durable in quality and of material which can be washed. The brim of the hat should be broad to protect the face from the sun. The fashion of making hats of shirred muslin is a very sensible one, as it enables them to be done up when they are soiled. The boots should be strong and durable. A waterproof is an indispensable article to the sojourner at country resorts.

Bathing Costumes.

The bathing-dress should be made of flannel. A soft gray tint is the neatest, as it does not soon fade and grow ugly from contact with salt water. It may be trimmed with bright worsted braid. The best style is a loose sacque or the yoke waist, both of them to be belted in and falling about midway between the knee and the ankle. Full trowsers gathered in-

to a band at the ankle, an oilskin cap to protect the hair, which becomes harsh in the salt water, and socks of the color of the dress complete the costume.

Costumes for Traveling.

There is no place where the true lady is more plainly indicated than in traveling. A lady's traveling costume should be neat and plain, without superfluous ornament of any kind.

The first consideration in a traveling-dress is comfort; the second, protection from the dust and stains of travel.

For a short journey, in summer a linen duster may be put on over the ordinary dress, in winter a waterproof cloak may be used in the same way.

But a lady making a long journey will find it more convenient to have a traveling-suit made expressly. Linen is used in summer, as the dust is so easily shaken from it and it can be readily washed. In winter a waterproof dress and sacque are the most serviceable.

There are a variety of materials especially adapted for traveling costumes, of soft neutral tints and smooth surfaces, which do not catch dust. These should be made up plain and short.

The underskirts should be colored woolen in winter, linen in summer. Nothing displays vulgarity and want of breeding so much as a white petticoat in traveling.

Gloves should be of Lisle thread in summer and

cloth in winter. Thick soled boots, stout and durable. The hat or bonnet should be plainly trimmed and protected by a large veil. Velvet is not fit for a traveling-hat, as it catches and retains the dust.

Plain linen collars and cuffs finish the costume. The hair should be put up in the plainest manner possible.

A waterproof and a warm woolen shawl are indispensable in traveling. Also a satchel or basket, in which may be kept a change of collars, cuffs, gloves, handkerchiefs and toilet articles.

A traveling-dress should be well supplied with pockets. The waterproof should have large pockets; so should the sacque.

In an underskirt there should be a pocket in which to carry all money not needed for immediate use. The latter may be entrusted to the *portemonnaie* in the ordinary pocket, or in the bosom of the dress.

Going to Europe.

"An elastic valise and a hand-satchel, at the side of which is strapped a waterproof," are enough baggage to start with. "In the valise changes of linen, consisting of two garments, night-gowns and 'angel' drawers. These latter are made of cotton or linen, and consist of a waist cut like a plain corset-cover, but extending all in one piece in front with the drawers, which button on the side. Usually the waists of these drawers are made without sleeves or

with only a short cap at the top of the arm, but for a European trip it is advisable to add sleeves to the waist, so that cuffs—paper cuffs if preferred—can be buttoned to them. Thus, in one garment easily made, easily removed, and as easily washed as a chemise, is comprised drawers, chemise, corset-cover and undersleeves, the whole occupying no more room than any single article of underwear, and saving the trouble attending the care and putting on of many pieces. A gauze flannel vest underneath is perhaps a necessary precaution, and ladies who wear corsets can place them next to this. Over these the single garment mentioned adds all that is required in the way of underwear, except two skirts and small light hair-cloth tournure.

"Of dresses three are required—one a traveling-dress of brown de bege, a double calico wrapper and a black or hair-striped silk. The latter is best, because it is light, because it does not take dust, because it does not crush easily and because by judicious making and management it can be arranged into several costumes, which will serve for city sight-seeing throughout the journey and be good afterward to bring home. Then, if there is room, an old black silk or black alpaca skirt may be found useful, and an embroidered linen or batiste polonaise from last summer's store.

"Add to these a black sash, a couple of belts, an umbrella with chatelaine and requisite attachments, a pair of neat-fitting boots and pair of slippers, some

cuffs, small standing collars and a few yards of fraising, a striped or cheddar shawl, a 'cloud' for evenings on deck, some handkerchiefs and gray and brown kid gloves, and, with a few necessary toilet articles, you have an outfit that will take you over the world and can all be comprised in the space indicated, leaving room for a small whisk broom, essential to comfort, and a large palm-leaf fan.

"Stores, such as lemons, a bottle of glycerine, spirits of ammonia and Florida water, which are really all that are required—the first for sickness, the last three for the toilet—should be packed in a small case or box in such a way that the flasks containing the liquid will not come in contact with the fruit. After landing the box will not be wanted, as the lemons will have been used and the flasks can be carried with dressing-combs and the like in the satchel."

Wedding-outfit.

Although the fashions in make and material of the bride's dress are continually varying, yet there are certain unchangeable rules in regard to it. Thus a bride in full bridal costume should be dressed entirely in white from head to foot.

The Wedding-dress.

The dress may be of silk, brocade, satin, lace, merino, alpaca, crape, lawn or muslin. The veil may be of lace, tulle or illusion, but it must be long

and full. It may or may not fall over the face. The flowers of the bridal wreath and bouquet must be orange blossoms, either artificial or natural, or other white flowers.

The dress should be high and the arms covered. No jewelry should be worn save pearls or diamonds. Slippers of white satin and gloves of kid, make the dress complete.

The simplicity in bridal toilettes, adopted in continental Europe, is more commendable than that of England and America, where the bridal dress is made as expensive and as heavy with rich and costly lace as it can possibly be made.

Dress of Bridegroom.

The bridegroom should wear a black or dark-blue dresscoat, light pantaloons, vest and necktie, and white kid gloves.

Dress of Bridesmaids.

The dresses of the bridesmaids are not so elaborate as that of the bride. They also should be of white, but they may be trimmed with delicately colored flowers and ribbons. White tulle worn over pale pink or blue silk, and caught up with blush-roses or forget-me-nots, makes a charming bridesmaid's costume.

If the bridesmaids wear veils, they should be shorter than that of the bride.

Traveling-dress of Bride.

The traveling-dress of a bride may be of silk, or of any of the fabrics used for walking-dresses. It should be of some neutral tint, the bonnet and gloves harmonizing in color. A bridal traveling costume may be more elaborately trimmed than an ordinary traveling-dress; but if the bride wishes to attract but little attention she will not make herself conspicuous by too showy a dress.

A bride is sometimes married in traveling costume; but when this is the case, the wedding is in private, and the bridal pair start out at once upon their journey.

Marriage of a Widow.

A widow should never be married in white. Widows and brides of middle age should choose delicate neutral tints, with white lace collar and cuffs and white gloves. The costumes of the bridesmaids must take their tone from that of the bride, and be neither gayer, lighter nor richer than hers.

Brides and bridesmaids should wear their wedding dresses at the wedding-reception.

Dress of Guests at Wedding-reception.

The guests at an evening reception should appear in full evening-dress. No one should attend in black or wear mourning. Those in mourning should lay aside black for gray or lavender.

For a morning reception the dress should be the richest street costume, with white gloves. If the blinds are closed and the gas lighted at the morning reception, then evening-dress is worn by the guests.

The Trousseau.

The trousseau may be as large and expensive as the circumstances of the bride will admit, but this expense is generally put upon outside garments.

There are a great many other articles which must be supplied in a requisite number, and these all brides must have, and of a certain similarity in general character and make. These are usually furnished by the bride's parents, and are as complete and expensive as their taste dictates, or their means justifies.

CHAPTER XXIII.

HARMONY OF COLOR IN DRESS.

Colors in Dress.

SAYS Sir Joshua Reynolds, "Color is the last attainment of excellence in every school of painting." The same may be said in regard to the art of colors in dress. Nevertheless, it is the first thing in dress to which we should give our attention and study.

We put bright colors upon our little children, we dress our young girls in light and delicate shades, the blooming matron is justified in adopting the rich hues which we see in the autumn leaf, while black and neutral tints are appropriate to the old. This forms the basis upon which to build our structure of color.

Having decided what colors may be worn, it is important to know how they may be worn. One color should predominate in the dress; and if another is adopted, it should be limited in quantity, and only by way of contrast or harmony. Certain colors should never, under any circumstances, be worn together, since they produce positive discord to the

eye. If the dress be blue, red should not be introduced by way of trimming, or vice versa. Red and yellow, red and blue, blue and yellow and scarlet and crimson should not be united in the same costume. If the dress is red, green may be introduced in a limited quantity; if green, crimson; if blue, orange. Scarlet and solferino are deadly enemies, killing each other whenever they meet.

Two contrasting colors, such as red and green, should not be used in equal quantities in a dress, as they are both so positive in tone that they divide and distract the attention. When two colors are worn in any quantity, one must approach a neutral tint, such as drab or gray. Black may be worn with any color, though it looks best with the lighter shades of the different colors. White may also be worn with any color, though it looks best with the darker tones. Thus white and crimson, black and pink, each contrast better and have a richer effect than though the black were united with the crimson and the white with the pink. Drab, being a shade of no color between black and white, may be worn with the same effect with all.

A person of very fair, delicate complexion should always wear the most delicate of tints, such as light blue, pea-green and mauve. A brunette requires bright colors, such as scarlet and orange, to bring out the brilliant tints in her complexion. A florid face and auburn hair require blue.

There are many shades of complexions which we

cannot take time to describe here, the peculiar colors to suit which can only be discovered by actual experiment; and if the persons with these various complexions are not able to judge for themselves, they must seek the opinion of some acquaintance with an artistically trained eye.

Pure golden or yellow hair needs blue, and its beauty is also increased by the addition of pearls or white flowers.

If the hair has no richness of coloring, a pale, yellowish green will by reflection produce the lacking warm tint.

Light-brown hair requires blue, which sets off to advantage the golden tint.

Dark-brown hair will bear light blue, or dark blue in a lesser quantity.

Auburn hair, if verging on the red, needs scarlet to tone it down. If of a golden red, blue green, purple or black will bring out the richness of its tints.

Black hair has its color and depth enhanced by scarlet, orange or white, and will bear diamonds, pearls or lustreless gold.

Flaxen hair requires blue.

Size in Relation to Dress and Colors.

A person of small stature may dress in light colors which would not be appropriate to a person of larger proportions. So a lady of majestic appearance should not wear white, but will be seen to the

best advantage in black or dark tints. A lady of diminutive stature dresses in bad taste when she appears in a garment with large figures, plaids or stripes. Neither should a lady of large proportions be seen in similar garments, because, united with her size, they give her a "loud" appearance. Indeed, pronounced figures and broad stripes and plaids are never in perfect taste, whatever a capricious fashion may say in the matter.

It is of importance to observe, that you do not overstep the boundaries of good taste in the number and variety of colors which you may employ. You may display the greatest taste and judgment in the contrast and harmony of colors; and yet, owing to their profusion, they may obtrude themselves too glaringly on the eye, drawing the attention more to the dress than to the countenance and figure of the person, an error which ought to be carefully avoided; the fewer the colors are which are used, the more simple and graceful will be the effect.

In the canons of the laws of harmony and contrast, size, or the magnitude of objects, has also its rules to be observed in regard of colors; large objects appear to greater advantage in sober colors than smaller ones.

Black, however, not only suits the complexion of all forms, and is becoming to all figures, but is at once piquant and elegant; it has a surprising effect in imparting grace and elegance to a well-turned form.

When two colors which are dissimilar are associated agreeably, such as blue and orange, or lilac and cherry, they form a *harmony of contrast.* And when two distant tones of one color are associated, such as very light and very dark blue, they harmonize by *contrast.* Of course, in the latter instance the harmony is neither so striking nor so perfect.

When two colors are grouped which are similar to each other in disposition, such as orange and scarlet, crimson and crimson-brown, or orange and orange-brown, they form a *harmony* of *analogy.* And if two or more tones of one color be associated, closely aproximating in intensity, they harmonize by *analogy.*

The harmonies of contrast are more effective, although not more important, than those of analogy; the former are characterized by brilliancy and decision, while the latter are peculiar for their quiet, retiring, and undemonstrative nature. In affairs of dress both hold equal positions; and in arranging colors in costume, care must be taken to adopt the proper species of harmony.

The simplest rules to be observed are the following: 1. When a color is selected which is favorable to the complexion, it is advisable to associate with it tints which will harmonize by analogy, because the adoption of contrasting colors would diminish its favorable effect. 2. When a color is employed in dress which is injurious to the complexion, contrasting colors must be associated with it, as they have

the power to neutralize its objectionable influence.

We will take an example illustrative of the first rule. Green suits the blonde, and, when worn by her, its associated colors should be tones of itself (slightly lighter or darker,) which will rather enhance than reduce its effect.

As an example of the second rule, we may take violet, which, although unsuitable to brunettes, may be rendered agreeable by having tones of yellow or orange grouped with it.

Colors of similar power which *contrast* with each other mutually intensify each other's brilliancy, as blue and orange, scarlet and green. When dark and very light colors are associated, they do not intensify each other in the same manner; the dark color is made to appear deeper, and the light to appear lighter, as dark blue and straw-color, or any dark color and the light tints of the complexion.

Colors which harmonize with each other by *analogy* reduce each other's brilliancy to a greater or less degree; as white and yellow, blue and purple, black and brown.

There are many colors which lose much of their brilliancy and hue by gaslight, and are therefore unserviceable for evening costume; of this class we may enumerate all the shades of purple and lilac, and dark blues and greens. Others gain brilliancy in artificial light, as orange, scarlet, crimson, and the light browns and greens. It is advisable that all these circumstances should be considered, in the se-

lection of colors for morning and evening costume.

Our readers will find the following list of harmonious groups of service in the arrangement of colors in dress; we have given the most useful as well as the most agreeable combinations.

Blue and lilac, a weak harmony.
Blue and drab harmonize.
Blue and stone-color harmonize.
Blue and fawn-color, a weak harmony.
Blue and white (or gray) harmonize.
Blue and straw-color harmonize.
Blue and maize harmonize.
Blue and chestnut (or chocolate) harmonize.
Blue and brown, an agreeable harmony.
Blue and black harmonize.
Blue and gold (or gold-color), a rich harmony.
Blue and orange, a perfect harmony.
Blue and crimson harmonize, but imperfectly.
Blue and pink, a poor harmony.
Blue and salmon-color, an agreeable harmony.
Blue, scarlet, and purple (or lilac) harmonize.
Blue, orange, and black harmonize.
Blue, orange, and green, harmonize.
Blue, brown, crimson, and gold (or yellow) harmonize
Blue, orange, black and white, harmonize.
Red and gold (or gold-color) harmonize.
Red and white (or gray) harmonize.
Red, orange, and green, harmonize.
Red, yellow (or gold-color,) and black, harmonize.
Red gold-color, black and white, harmonize.

Scarlet and slate-color harmonize.
Scarlet, black, and white harmonize.
Scarlet, blue and white harmonize.
Scarlet, blue and yellow harmonize.
Scarlet, blue, black, and yellow harmonize.
Scarlet and blue harmonize.
Scarlet and orange harmonize.
Crimson and black, a dull harmony.
Crimson and drab harmonize.
Crimson and brown, a dull harmony.
Crimson and gold (or gold-color,) a rich harmony.
Crimson and orange, a rich harmony.
Crimson and maize harmonize.
Crimson and purple harmonize.
Yellow and chestnut (or chocolate) harmonize.
Yellow and brown harmonize.
Yellow and red harmonize.
Yellow and crimson harmonize.
Yellow and white, a poor harmony.
Yellow and black harmonize.
Yellow, purple, and crimson harmonize.
Yellow, purple, scarlet, and blue harmonize.
Yellow and purple, an agreeable harmony.
Yellow and blue harmonize, but cold.
Yellow and violet harmonize.
Yellow and lilac, a weak harmony.
Green and scarlet harmonize.
Green, scarlet, and blue harmonize.
Green, crimson, blue, and gold, or yellow, harmonize.
Green and gold, or gold-color, a rich harmony.

Green and yellow harmonize.
Green and orange harmonize.
Orange, blue, and crimson harmonize.
Orange, purple, and scarlet, harmonize.
Orange, blue, scarlet, and purple harmonize.
Orange, blue, scarlet, and claret harmonize.
Orange, blue, scarlet, white, and green harmonize.
Orange and chestnut, harmonize.
Orange, and brown, an agreeable harmony.
Orange, lilac, and crimson, harmonize.
Orange, red, and green harmonize.
Purple, scarlet, and gold-color, harmonize.
Purple, scarlet, and white harmonize.
Purple, scarlet, blue, and orange harmonize.
Purple, scarlet, blue, yellow, and black harmonize.
Purple and gold, or gold-color, a rich harmony.
Purple and orange, a rich harmony.
Purple and maize harmonize.
Purple and blue harmonize.
Purple and black, a heavy harmony.
Purple and white, a cold harmony.
Lilac and crimson harmonize.
Lilac, scarlet, and white, or black, harmonize.
Lilac, gold-color, and crimson harmonize.
Lilac, yellow, or gold, scarlet, and white harmonize.
Lilac and gold, or gold-color, harmonize.
Lilac and white, a poor harmony.
Lilac and gray, a poor harmony.
Lilac and maize, harmonize.
Lilac and cherry, an agreeable harmony.

Lilac and scarlet, harmonize.
White and gold-color, a poor harmony.
White and scarlet harmonize.
White and crimson harmonize.
White and cherry harmonize.
White and pink harmonize.
White and brown harmonize.
Black and white a perfect harmony.
Black and orange, a rich harmony.
Black and maize harmonize.
Black and scarlet harmonize.
Black and lilac harmonize.
Black and pink harmonize.
Black and slate-color harmonize.
Black and brown a dull harmony.
Black and drab, or buff harmonize.
Black, white, or yellow and crimson harmonize.
Black, orange, blue, and scarlet harmonize.

CHAPTER XXIV.

THE TOILETTE.

IT is every woman's duty to make herself as beautiful as possible; and no less the duty of every man to make himself pleasing in appearance. The duty of looking well is one we owe not only to ourselves, but to others as well. We owe it to ourselves because others estimate us very naturally and very properly by our outward appearance; and we owe it to others because we have no right to put our friends to the blush by our untidiness.

If a gentleman ask a lady to accompany him to the opera or a concert, she has no right to turn that expected pleasure into a pain and mortification by presenting herself with tumbled hair, ill-chosen dress, badly-fitting gloves and an atmosphere of cheap and offensive perfumes. So, also, if the gentleman comes to fulfill his appointment with tumbled clothes, shaggy hair and beard, soiled linen and an odor of stale tobacco, she may well consider such an appearance an insult.

Duty, has more to do with attention to the toilette than vanity. We are therefore bound to turn our

personal attractions to the very best advantage, and to preserve every agreeable quality with which we may have been endowed.

Health and Beauty.

Upon the minor details of the toilette depend, in a great degree, the health, as well as the beauty, of the individual. In fact, the highest state of health is equivalent to the greatest degree of beauty of which the individual is capable. It is a false taste which looks upon a fragile form and a pale and delicate complexion as requisites for beauty. The strength and buoyancy and vigor of youth, the full and rounded curves of form and features, the clear complexion, fair in the blonde and rich and brilliant in the brunette, tinted with the rosy flush of health,—these constitute the true beauty which all should seek, and to which all with proper care can at least partially attain.

The Dressing-room.

The first requisite in properly performing the duties of the toilette is to have a regularly-arranged dressing-room. This room, of course, in many instances, is used as a bedroom as well; but that need not interfere with its general arrangements.

The walls should be covered with a light-colored paper, with window-curtains and furniture covers all in harmony. A few choice chromos or water-color drawings may hang on the walls, and one or two

ornaments may occupy a place on the mantel; but it must be borne in mind that the room is to be used exclusively for dressing and the toilette, so that everything interfering with these offices in any way should be carefully avoided.

Lady's Dressing-Room.

A lady's dressing-room should be furnished with a low dressing-bureau, a washstand, an easy-chair, placed in front of the dressing-bureau, one or two other chairs, a sofa or couch if there be sufficient room, and a large wardrobe if there are not sufficient closet conveniences.

The dressing-bureau should contain the lady's dressing-case, her jewel-box, pin-cushion ring-stand, and hairpin-cushion. The latter is very convenient, and is made in the following way: It may be square or round, the sides of card-board or wood, loosely stuffed with fine horsehair and covered with plain knitting, worked in german wool with fine needles. This cover offers no impediment to the hairpins, which are much better preserved in this way than by being left scattered about in an untidy fashion. There should also be a tray with various kinds of combs, frizettes bottles of perfumes, &c.

The washstand should be furnished with a large bowl and pitcher, small pitcher and tumbler, soap-tray, sponge-basin, holding two sponges (large and small), china tray containing two tooth-brushes and nail-brushes, and a bottle of ammonia.

On the right of the washstand should be the towel-rack, which should contain one fine and two coarse towels and two more very coarse hucka-back or Turkish towels. The foot-bath should be placed beneath the washstand.

On the wall there should be hooks and pegs at convenient distances, which may be used for sacques, dressing-gowns, dresses about to be worn, or any other article of general or immediate use.

Dresses, skirts, crinolines, etc., should be hung neatly away in the closet or wardrobe. The underclothing should be folded and placed in an orderly manner in the drawers of the dressing-bureau. The finer dresses are kept in better order if folded smoothly and laid on shelves instead of being hung up.

Gentleman's Dressing-room.

The arrangements of a gentleman's dressing-room are similar in most respects to those of the lady's dressing-room, the differences being only in small matters.

A gentleman's wardrobe is not necessarily so large as a lady's, but it should be well supplied with drawers to contain vests and pantaloons when folded. Indeed, no gentleman who wishes to make a tidy appearance should ever hang up these articles.

The hooks and pegs in a gentleman's dressing-room are for the convenience of articles of a gentleman's toilet corresponding with those occupying a similar place in the lady's room.

In a gentleman's dressing-bureau should be found the articles used in a gentleman's toilet—razors, shaving-soap, shaving-brush and a small tin pot for hot water, also packages of paper, on which to wipe razors. Cheap razors are a failure as they soon lose their edge. It has been suggested as an excellent plan to have a case of seven razors—one for each day in the week—so that they are all equally used.

A boot-stand, on which the boots and shoes should be arranged in regular order, with boot-jacks and boot-hooks, is a necessary part of the gentleman's dressing-room.

A couple of hair gloves, with a flesh-brush, may be added.

The Bath.

In most of our houses in the city there is a separate bath room with hot and cold water, but country houses are not always so arranged. A substitute for the bath-room is a large piece of oilcloth, which can be laid upon the floor of the ordinary dressing-room. Upon this may be placed the bath-tub or basin.

There are various kinds of baths, both hot and cold—the douche, the shower-bath, the hip-bath and the sponge-bath.

We do not bathe to make ourselves clean; but to keep clean, and for the sake of its health-giving and invigorating effects. Once a week a warm bath, at about 100°, may be used, with plenty of soap, in order to thoroughly cleanse the pores of the skin.

A douche or hip-bath may be taken every morning, winter and summer, with the temperature of the water suited to the endurance of the individual. In summer a second or sponge-bath may be taken on retiring.

Only the most vigorous constitutions can endure the shower-bath, therefore it cannot be recommended for indiscriminate use.

After these baths a rough towel should be vigorously used, not only to help remove the impurities of the skin, but for the beneficial friction which will send a glow over the whole body. The hair glove or flesh-brush may be used to advantage in the bath before applying the towel.

Before stepping into the bath the head should be wet with cold water, and in the bath the pit of the stomach should first be sponged.

There is no danger to most people from taking a bath in a state of ordinary perspiration. But one should by all means avoid it if fatigued or overheated.

The Air-bath.

Next in importance to the water-bath is the air-bath. Nothing is so conducive to health as an exposure of the body to air and sun. A French physician has recommended the sun-bath as a desirable hygienic practice. It is well, therefore, to remain without clothing for some little time after bathing,

performing such duties of the toilet as can be done in that condition.

The Teeth.

The next thing to be done is to clean the teeth. Besides this daily morning cleaning, the teeth should be carefully brushed with a soft brush after each meal, and also on retiring at night. Use the brush so that not only the outside of the teeth is white, but the inside also. After the brush is used plunge it two or three times into a glass of fresh water, then rub it quite dry on a towel.

Use no tooth-washes nor powders whatever. There may be some harmless ones, but it is impossible for a person of ordinary knowledge to discriminate between them, and that which seems to be rendering the teeth beautifully white may soon destroy the enamel which covers them. Castile soap used once a day, with frequent brushings with pure water and a soft brush, cannot fail to keep the teeth clean and white, unless they are disfigured and destroyed by other bad habits, such as the use of tobacco or too hot or too cold drinks.

Tartar is not so easily dealt with, but it requires equally early attention. It results from an impaired state of the general health, and assumes the form of a yellowish concretion on the teeth and gums. At first it is possible to keep it down by a repeated and vigorous use of the tooth-brush; but if a firm, solid mass accumulates, it is necessary to have it chipped

off by a dentist. Unfortunately, too, by that time it will probably have begun to loosen and destroy the teeth on which it fixes, and is pretty certain to have produced one obnoxious effect—that of tainting the breath.

On the slightest appearance of decay or a tendency to accumulate tartar, go at once to a dentist. If a dark spot appearing under the enamel is neglected, it will eat in until the tooth is eventually destroyed. A dentist seeing the tooth in its first stage will remove the decayed part and plug the cavity in a proper manner.

Washing the teeth with vinegar when the brush is used has been recommended as a means of removing tartar.

Tenderness of the gums, to which some persons are subject, may sometimes be met by the use of salt and water, but it is well to rinse the mouth frequently with water with a few drops of tincture of myrrh in it.

Relief in cases of decay may sometimes be obtained by thrusting into the cavity with a needle a little cotton-wool saturated with creosote or oil of cloves.

About toothache it is only necessary to point out that it results from various causes, and that therefore it is impossible to give any general remedy for it. It may be occasioned by decay, by inflammation of the membrane covering the root, or the pain may be neuralgie, or there may be other causes.

When there is inflammation, relief is often gained by applying camphorated chloroform, to be procured at the druggist's. This has often succeeded when laudanum and similar applications have entirely failed.

It may be added that foul breath, unless caused by neglected teeth, indicates a deranged state of the system. When it is occasioned by the teeth or other local cause, use a gargle consisting of a spoonful of solution of chloride of lime in half a tumbler of water. Gentlemen smoking, and thus tainting the breath, may be glad to know that the common parsley has a peculiar effect in removing the odor of tobacco.

THE SKIN.

Beauty and health of the skin can only be obtained by perfect cleanliness and an avoidance of all cosmetics, added to proper diet and correct habits.

The skin must be frequently and thoroughly washed, occasionally with warm water and soap, to remove the oily exudations upon its surface. If any unpleasant sensations are experienced after the use of soap, they may be immediately removed by rinsing the surface with water to which a little lemon-juice or vinegar has been added.

Our somewhat remote maternal ancestors were very chary in the use of water lest it should injure the complexion. So they delicately wiped their faces

with the corner of a towel wet in elder-flower water or rose-water. Or in springtime they tripped out to the meadows while the dew still lay upon the grass, and saturating their kerchiefs in May dew refreshed their cheeks and went home contented that a conscientious duty had been performed. And so it was though a different duty than the one they congratulated themselves upon. The May dew did them no harm at least, and they had been beguiled by a stratagem into early rising.

It is not necessary here to speak of various cutaneous eruptions. The treatment of these belongs properly to a physician. They are usually the result of a bad state of the blood or general derangement of the system, and cannot be cured by any merely external application.

The following rules may be given for the preservation of the complexion: Rise early and go to bed early. Take plenty of exercise. Use plenty of cold water, and good soap frequently. Be moderate in eating and drinking. Do not lace. Avoid as much as possible the vitiated atmosphere of crowded assemblies. Shun cosmetics and washes for the skin. The latter dry the skin, and only defeat the end they are supposed to have in view.

Freckles are of two kinds. Those occasioned by exposure to the sunshine, and consequently evanescent, are denominated "summer freckles;" those which are constitutional and permanent are called "cold freckles."

Moles are frequently a great disfigurement to the face, but they should not be tampered with in any way. The only safe and certain mode of getting rid of moles is by a surgical operation.

With regard to freckles, it is impossible to give any advice which will be of value. They result from causes not to be affected by mere external applications. Summer freckles are not so difficult to deal with, and with a little care the skin may be kept free from this cause of disfigurement.

Some skins are so delicate that they become freckled on the slightest exposure in the open air of summer. The cause assigned for this is that the iron in the blood, forming a junction with the oxygen, leaves a rusty mark where the junction takes place. We give in their appropriate place some recipes for removing these latter freckles from the face.

There are various other discolorations of the skin, proceeding frequently from derangement of the system. The cause should always be discovered before attempting a remedy, otherwise you may aggravate the complaint rather than cure it.

The Eyes, Lashes and Brows.

Beautiful eys are the gift of Nature, and can owe little to the toilet. As in the eye consists much of the expression of the face, therefore it should be borne in mind that those who would have their eyes bear a pleasing expression must cultivate pleasing traits of character and beautify the soul, and then this

beautiful soul will look through its natural windows.

Never tamper with the eyes. There is danger of destroying them. All daubing or dyeing of the lids is foolish and vulgar.

Short-sightedness is not always a natural defect. It may be acquired by bad habits in youth. A short-sighted person should supply himself with glasses exactly adapted to his wants; but it is well not to use these glasses too constantly, as, even when they perfectly fit the eye, they really tend to shorten the sight. Unless one is very short-sighted, it is best to keep the glasses for occasional use, and trust ordinarily to the unaided eye. Parents and teachers should watch children and see that they do not acquire the habit of holding their books too close to their eyes, and thus injure their sight.

Parents should also be careful that their children do not become squint- or cross-eyed through any carelessness. A child's hair hanging down loosely over its eyes, or a bonnet projecting too far over them, or a loose ribbon or tape fluttering over the forehead, is sometimes sufficient to direct the sight irregularly until it becomes permanently crossed.

A beautiful eyelash is an important adjunct to the eye. The lashes may be lengthened by trimming them occasionally in childhood. Care should be taken that this trimming is done neatly and evenly. Great care however must be used in this direction, as, after a certain age they never grow again.

The eyebrows may be brushed carefully in the

direction which they should lie, and when the hair is oiled, which should be but seldom, they may be oiled also.

Generally, it is in exceeding bad taste to dye either lashes or brows, for it usually brings them into inharmony with the hair and features. There are cases, however, when the beauty of an otherwise fine countenance is utterly ruined by white lashes and brows. In such cases one can hardly be blamed if india ink is resorted to, to give them the desired color.

Never shave the brows. It adds to their beauty in no way, and may result in an irregular growth of new hair.

The utmost care should be taken of the eyes. They should never be strained in an imperfect light, whether that of clouded daylight, twilight or flickering lamp- or candle-light.

Many persons have an idea that a dark room is best for the eyes. On the contrary, it weakens them and renders them permanently unable to bear the light of the sun. Our eyes were naturally designed to endure the broad light of Heaven and the nearer we approach to this in our houses, the stronger will be our eyes and the longer will we retain our sight.

Some persons have the eyebrows meeting over the nose. This is usually considered a disfigurement, but there is no remedy for it. It may be a consolation for such people to know that the ancients ad-

mired this style of eyebrows, and that Michael Angelo possessed it.

It is useless to pluck out the uniting hairs; and if a depilatory is applied, a mark like that of a scar left from a burn remains, and is more disfiguring than the hair.

If the lids of the eyes become inflamed and scaly, do not seek to remove the scales roughly, for they will bring the lashes with them. Apply at night a little cold cream to the edges of the closed lids, and wash them in the morning with lukewarm milk and water.

Sties in the eye are irritating and disfiguring. Foment with warm water; at night apply a bread-and-milk poultice. When a white head forms, prick it with a fine needle. Should the inflammation be obstinate, a little citrine ointment may be applied, care being taken that it does not get into the eye.

It is well to have on the toilet-table a remedy for inflamed eyes. Spermaceti ointment is simple and well adapted to this purpose. Apply at night, and wash off with rose-water in the morning. There is a simple lotion made by dissolving a very small piece of alum and a piece of lump-sugar of the same size in a quart of water; put the ingredients into the water cold and let them simmer. Bathe the eyes frequently with it.

The Hair.

There is nothing that so adds to the charm of an

individual as a good head of hair. The complexion and the features may be perfect, but if the hair is thin and harsh they all pass for little. On the other hand, magnificent locks will atone for other deficiencies.

The hair should be brushed for at least twenty minutes in the morning, for ten minutes when it is dressed in the middle of the day, and for a like period at night. In brushing or combing it begin at the extreme points, and in combing hold the portion of hair just above that through which the comb is passing firmly between the first and second fingers, so that if it is entangled it may drag from that point, and not from the roots. The finest head of hair may be spoiled by the practice of plunging the comb into it high up and dragging it in a reckless manner. Short, loose, broken hairs are thus created, and become very troublesome.

The skin of the head requires even more tenderness and cleanliness than any other portion of the body, and is capable of being irritated by disease. Formerly, the use of a fine-tooth comb was considered essential to the proper care of the hair, but in general, to the careful brusher, the fine comb is not necessary.

The hair should be brushed carefully. The brush should be of moderate hardness, not too hard. The hair should be separated, in order that the head itself may be well brushed, as by doing so the scurf is removed, and that is most essential, as not only is it

unpleasant and unsightly, but if suffered to remain it becomes saturated with perspiration and tends to weaken the roots of the hair, causing it in time to fall off.

Vinegar and water form a good wash for the roots of the hair. Ammonia diluted with water is still better.

Nothing is simpler or better in the way of oil than pure, unscented salad oil, and in the way of a pomatum bear's grease is as pleasant as anything. Apply either with the hands or keep a soft brush for the purpose, but take care not to use the oil too freely. An over-oiled head of hair is vulgar and offensive. So are scents of any kind in the oil applied to the hair. It is well also to keep a piece of flannel with which to rub the hair at night after brushing it, in order to remove the oil before laying the head upon the pillow.

Do not plaster the hair with oil or pomatum. A white, concrete oil pertains naturally to the covering of the human head, but some persons have it in more abundance than others. Those whose hair is glossy and shining need nothing to render it so; but when the hair is harsh, poor and dry, artificial lubrication is necessary. Persons who perspire freely or who accumulate scurf rapidly require it also.

The hair-brush should also be frequently washed in diluted ammonia.

For removing scurf glycerine diluted with a little

rose-water will be found of service. Any preparation of rosemary forms an agreeable and highly cleansing wash.

The yolk of an egg beaten up in warm water is an excellent application to the scalp.

Many heads of hair require nothing more in the way of wash than soap and water.

Do not by any means use any dyes or advertised nostrums to preserve or change the color of the hair, or to prevent it from falling out or to curl it. They are one and all objectionable, containing more or less poison, some of them even sowing the germs of paralysis or of blindness.

Young girls should wear their hair cut short until they are grown up if they would have it then in its best condition.

Beware of letting the hair grow too long, as the points are apt to weaken and split. It is well to have the ends clipped off once a month.

The style of modern *coiffure* is so perpetually changing with every breath of fashion that it is useless to say much about it in these pages. It may be well to hint that when fashion ordains extravagance in style of wearing the hair or in the abundance of false locks, the lady of refinement will follow her mandates only at a distance, and will supplement the locks with which Nature has provided her only so far as is absolutely required to prevent her presenting a singular appearance.

A serious objection to dyeing the hair is that it is

almost impossible to give the hair a tint which harmonizes with the complexion.

If the hair begins to change early and the color goes in patches, procure from the druggist's a preparation of the husk of the walnut water or *eau crayon*. This will by daily application darken the tint of the hair without actually dyeing it. When the change of color has gone on to any great extent, it is better to abandon the application and put up with the change, which, in nine cases out of ten, will be in accordance with the change in the face. Indeed, there is nothing more beautiful than soft white hair worn in plain bands or clustering curls about the face.

The walnut-water may be used for toning down too red hair.

Gentlemen are more liable to baldness than ladies, owing, no doubt, to the use of the close hat, which confines and overheats the head. It may be considered, perhaps, as a sort of punishmemt for disregarding one of the most imperative rules of politeness, to always remove the hat in the presence of ladies, the observance of which would keep the head cool and well aired.

If the hair is found to be falling out, the first thing to do is to look to the hat and see that it is light and thoroughly ventilated. There is no greater enemy to the hair than the silk dress-hat. The single eyelet-hole through the top does not secure sufficient circulation of air for the health of the head. It is

best to lay this hat aside altogether and adopt light straw in its place.

It would, no doubt, be to the advantage of men if they would take to going out in the open air bare-headed. Women think nothing of stepping out of doors heads uncovered, men scarcely ever do it. We are of opinion that if the health of the brain and hair is to be paramount we should learn to consider hats and bonnets, and especially hats, as worn merely as hostages to the proprieties, and not at all as necessities, while we should seek to do without them on every possible occasion, in doors and out.

It is conceded that artists and musicians may wear their hair long if they choose, but it is imperative upon all other gentlemen to cut their hair short. Long hair on a man not of the privileged class above named will indicate him to the observer as a person of unbalanced mind and unpleasantly erratic character—a man, in brief, who seeks to impress others with the fact that he is eccentric, something which a really eccentric person never attempts.

The Beard.

Those who shave should be careful to do so every morning. Nothing looks worse than a stubbly beard. Some persons whose beards are strong should shave twice a day, especially if they are going to a party in the evening.

The style of hair on the face should be governed by the character of the face. Some people wear the

full beard, not shaving at all; others long Cardigan whiskers; some moustache and whiskers or mutton-chop whiskers, or the long, flowing moustache and imperial of Victor Emmanuel, or the spiky moustache of the late emperor of the French. But whatever the style be, the great point is to keep it well brushed and trimmed and to avoid any appearance of wildness or inattention. The full, flowing beard of course requires more looking after, in the way of cleanliness than any other. It shonld be thoroughly washed and brushed at least twice a day, as dust is sure to accumulate in it, and it is very easy to suffer it to become objectionable to one's self as well as to others. If it is naturally glossy, it is better to avoid the use of oil or pomatum.

The moustache should be worn neatly and not over-large.

In conclusion, our advice to those who shave is like Punch's advice to those about to marry; "Don't!" There is nothing that so adds to native manliness as the full beard if carefully and neatly kept. Nature certainly knows best; and no man need be ashamed of showing his manhood in the hair of his face.

The person who invented razors libeled nature and added a fresh misery to the days of man. "Ah," said Diogenes, who would never consent to be shaved, "would you insinuate that Nature had done better to make you a woman than a man?"

The Hand.

A beautiful hand is long and slender, with tapering fingers and pink, filbert-shaped nails. The hand, to be in proper proportion to the rest of the body, should be as long as from the point of the chin to the edge of the hair on the forehead.

Be careful always to dry the hands thoroughly, and rub them briskly for some time afterward. When this is not sufficiently attended to in cold weather, the hands chap and crack. When this occurs, rub a few drops of honey over them when dry, or anoint them with cold cream or glycerine before going to bed.

As cold weather is the usual cause of chapped hands, so the winter season brings with it a cure for them. A thorough washing in snow and soap will cure the worst case of chapped hands and leave them beautifully soft and white.

The hands should be kept scrupulously clean, and therefore should be very frequently washed—not merely rinsed in soap and water, but thoroughly lathered, and scrubbed with a soft nail-brush. In cold weather the use of lukewarm water is unobjectionable, after which the hands should be dipped into cold water and very carefully dried on a fine towel.

Should you wish to make your hands white and delicate, you might wash them in white milk and water for a day or two. On retiring to rest rub

them well over with some palm oil and put on a pair of woolen gloves. The hands should be thoroughly washed with hot water and soap the next morning, and a pair of soft leather gloves worn during the day, They should frequently be rubbed together to promote circulation.

Sunburnt hands may be washed in lime-water or lemon-juice.

Warts, which are more common with young people than with adults, are very unsightly, and are sometimes very difficult to get rid of. The best plan is to buy a small stick of lunar caustic, which is sold in a holder and case at the druggist's for the purpose, dip it in water, and touch the wart every morning and evening, care being taken to cut away the withered skin before repeating the operation. A still better plan is to apply acetic acid gently once a day with a camel's-hair pencil to the summit of the wart. Care should be taken not to allow this acid to touch the surrounding skin; to prevent this the finger or hand at the base of the wart may be covered with wax during the operation.

Nothing is so repulsive as to see a lady or gentleman, however well dressed they may otherwise be, with nails dressed in mourning.

Never bite the nails; it not only is a most disagreeable habit, but tends to make the nails jagged, deformed and difficult to clean, besides giving a red and stumpy appearance to the finger-tips.

On no account scrape the nails with a view to

polishing their surface. Such an operation only tends to make them wrinkled and thick.

The nails should be cut about once a week—certainly not oftener. This should be accomplished jush after washing, the nail being softer at such a time. Care should be taken not to cut them too short, though, if they are left too long, they will frequently get torn and broken. They should be nicely rounded at the corners. Recollect, the filbert-shaped nail is considered the most beautiful.

Some people are troubled by the cuticle adhering to the nail as it grows. This may be pressed down with the towel after washing; or should that not prove efficacious, it must be loosened round the edge with some blunt instrument.

It always results from carelessness and inattention to the minor details of the toilet, which is most reprehensible.

Absolute smallness of a hand is not essential to beauty, which requires that the proper proportions should be observed in the human figure. Many a young girl remains idle for fear her hand will grow larger by work, The folly of this idea is only equaled by that of the Chinese woman who bandages the feet of her daughter and does not permit her to walk lest her feet should grow to the size Nature intended them. What are our hands made for if not for work? And that hand which does the most work in the world is the hand most to be honored and to be admired. The hand which remains small

through inaction is not only not beautiful, but to be despised.

People afflicted with moist hands should revolutionize their habits, take more out-door exercise and more frequent baths. They should adopt a nutritious but not over-stimulating diet, and perhaps take a tonic of some sort. Local applications of starch-powder and the juice of lemon may be used to advantage.

With proper care the hand may be retained beautiful, soft and shapely, and yet perform its fair share of labor. The hands should always be protected by gloves when engaged in work calculated to injure them. Gloves are imperatively required for garden-work. The hands should always be washed carefully and dried thoroughly after such labor. If they are roughened by soap, rinse them in a little vinegar or lemon-juice, and they will become soft and smooth at once.

The Feet.

If one would see a representation of a perfectly-formed foot, let him turn to the pictures of Guido and Murillo, who probably had for models the shapely feet of Italian and Spanish peasants, which never had known the bondage of a shoe.

If a modern artist succeeds in painting a perfect foot, it must be looked upon as the result of inspiration, for surely he can find no models among the shoe-tortured, pinched and deformed feet of the men and women of the present day.

We once had an opportunity to examine the feet of a modern fashionable lady—feet which, encased in their dainty gaiters, were as long and narrow and as handsomely shaped as the most fastidious taste could require. But what a sight the bare foot presented! In its hideous deformity there was scarcely a trace of its original natural shape. The forward portion of the foot was squeezed and narrowed, the toes were pressed together and moulded into the shape of the narrow shoe. The ends of the toes, with the nails, were turned down; the big toe, instead of standing a little apart from the others, was bent over toward them, and its outline formed one side of a triangle, of which the little toe and the ends of the intermediate toes were the second side, and the end of the big toe the junction of the two sides. In addition to this, the toes and the ball of the big toe were covered with corns and calluses.

This deformity and disease, existing, no doubt, in many a foot, we are called upon to regard as beauty when hidden in its encasing shoe!

A well-formed foot is broad at the sole, the toes well spread, each separate toe perfect and rounded in form. The nails are regular and perfect in shape as those of the fingers. The second toe projects a little beyond the others, and the first or big toe stands slightly apart from the rest and is slightly lifted, as as we see in Murillo's beautiful picture of the infant St. John.

The feet from the circumstance of their being so

much confined by boots and shoes, require more care in washing than the rest of the body. Yet they do not always get this care. "How is it," asked a French lady, "that we are always washing our hands, while we never wash our feet?" We trust this statement of the case is not quite true, though we fear that with some individuals it somewhat approaches it. The hands receive frequent washings every day. Once a week is quite as often as many people bestow the same attention upon the feet.

A perfectly-shaped foot can hardly be hoped for in these days, when children's feet are encased in shoes from earliest infancy and Nature is not allowed to have her way at any time. In country places where children are allowed to run barefoot during the summer there is still some trace of beauty left; and instead of its being regarded as a misfortune to be thus deprived of feet-covering, it should be esteemed an advantage.

"How dirty your hands are!" exclaimed an astonished acquaintance to Lady Montague, whom she met in public with hands most decidedly unwashed.

Ah!" replied that lady, in a tone of the utmost unconcern; "what would you say if you saw my feet?"

And what would we say if we saw many people's feet? That they needed washing, certainly. A tepid bath, at about 80° or 90°, should be used. The feet may remain in the water about five minutes, and the instant they are taken out they should be rapid-

ly and thoroughly dried by being well rubbed with a coarse towel. Sometimes bran is used in the water.

Some people are troubled with moist or damp feet. This complaint arises more particularly during the hot weather in summer-time, and the greatest care and cleanliness should be exercised in respect to it. Persons so afflicted should wash their feet twice a day in soap and warm water; after which they should put on clean socks. Should this fail to effect a cure, they may, after being washed as above, be rinsed, and then thoroughly rubbed with a mixture consisting of half a pint of warm water and three tablespoonfuls of concentrated solution of chloride of soda.

After the bath is the time for paring the toe-nails, as they are so much softer and more pliant after having been immersed in warm water.

Few things are more invigorating and refreshing after a long walk or getting wet in the feet than a tepid foot-bath, clean stockings and a pair of easy shoes.

To avoid chilblains on the feet it is necessary to observe three rules: 1. Avoid getting the feet wet; if they become so, change the shoes and stockings at once. 2. Wear lamb's wool socks or stockings. 3. Never under any circumstances "toast your toes," before the fire, especially if you are very cold. Frequent bathing of the feet in a strong solution of alum is useful in preventing the coming of chilblains.

People who walk much are frequently afflicted with blisters, and many are the plans adopted for their prevention. Some soap their socks, some pour spirits in their shoes, others rub their feet with glycerine. The great point, however, is to have easy, well-fitting boots and woolen socks. Should blisters occur, a very good plan is to pass a large darning needle threaded with worsted through the blister lengthwise, leaving, an inch or so of the thread outside at each end. This keeps the scurf-skin close to the true skin, and prevents any grit or dirt entering. The thread absorbs the matter, and the old skin remains till the new one grows. A blister should not be punctured save in this manner, as it may degenerate into a sore and become very troublesome.

On the first indication of any redness of the toes and sensation of itching it would be well to rub them carefully with warm spirits of rosemary, to which a little turpentine has been added. Then a piece of lint soaked in camphorated spirits, opodeldoc or camphor liniment may be applied and retained on the part.

Should the chilblain break, dress it twice daily with a plaster of equal parts of lard and beeswax, with half the quantity in weight of oil of turpentine.

It is tolerably safe to say that those who wear loose, easy-fitting shoes and boots will never be troubled with corns. Some people are more liable to corns than others, and some will persist in the use of tightly-fitting shoes in spite of corns. Though

these latter really deserve to suffer, it is still our duty to do what we can to remove that suffering.

Pare the toe-nails squarer than those of the fingers. Keep them a moderate length—long enough to protect the toe, but not so long as to cut holes in the stockings. Always cut the nails; never tear them, as is too frequently the practice. Be careful not to destroy the spongy substance below the nails, as that is the great guard to prevent them going into the quick.

The toe-nails do not grow so fast as the finger-nails, but they should be looked after and trimmed at least once a fortnight. They are much more subject to irregularity of growth than the finger-nails, owing to their confined position. If the nails show a tendency to grow in at the sides, the feet should be bathed in hot water, pieces of lint be introduced beneath the parts with an inward tendency, and the nail itself scraped longitudinally.

The remedies for corns are innumerable. There is no doubt, however, that corns are the result of undue pressure and friction. According to the old formula, "Remove the cause, and the effect will cease." But how to remove it? As a general preventive against corns adopt the plan of having several pairs of shoes or boots in constant use, and change every day. When the corn has asserted itself, felt corn-plasters may be procured of the druggist, taking care that you cut the aperture in them large enough to prevent any portion of them press-

ing on the edges of the corn. Before long the corn will disappear.

The great fault with modern shoes is that their soles are made too narrow, If one would secure perfect healthfulness of the feet, he should go to a shoemaker and step with his stockinged feet on a sheet of paper. Let the shoemaker mark with a pencil upon the paper the exact size of his foot, and then make him a shoe whose sole shall be as broad as this outlined foot.

Still more destructive of the beauty and symmetry of our women's feet have been the high, narrow heels so much worn lately. They made it difficult to walk, and even in some cases permanently crippled the feet.

A shoe, to be comfortable, should have a broad sole and a heel of moderate height, say one-half an inch, as broad at the bottom as at the top.

CHAPTER XXV.

HINTS ON THE IMPROVEMENT AND DISPLAY OF FEMALE BEAUTY.

Singing and Playing.

THERE are many young women, who, when they sit down to the piano to sing, twist themselves into so many contortions, and writhe their bodies and faces about into such actions and grimaces, as would almost incline one to believe that they are suffering great bodily torture. Their bosoms heave, their shoulders shrug, their heads swing to the right and left, their lips quiver, their eyes roll; they sigh, they pant, they seem ready to expire! And what is all this about? They are merely playing a favorite concerto, or singing a new Italian song.

If it were possible for these conceit-intoxicated warblers, these languishing dolls, to guess what rational spectators say of their follies, they would be ready to break their instruments and be dumb forever. What they call *expression in singing*, at the rate

they would show it, is only fit to be exhibited on the stage, when the character of the song intends to portray the utmost ecstasy of passion to a sighing swain. In short, such an echo to the words and music of a love-ditty, is very improper in any young woman who would wish to be thought as pure in heart as in person. If amatory addresses are to be sung, let the expression be in the voice and the composition of the air, not in the looks and gestures of the lady-singer. The utmost that she ought to allow herself to do, when thus breathing out the accents of love, is to wear a serious, tender countenance. More than this is bad, and may produce reflections in the minds of the hearers very inimical to the reputation of the fair warbler.

The attitude at a piano-forte is not happily adapted to grace. From the shape of the instrument, the performer must sit directly in front of a straight line of keys; and her own posture being correspondingly erect and square, it is hardly possible that it should not appear rather inelegant. But if it attain not the *ne plus ultra* of grace, she may prevent an air of stiffness; she may move her hands easily on the keys, and bear her head with that elegance of carriage which cannot fail to impart its own character to the whole of her figure.

If ladies, in meditating on grace of deportment, would rather consult the statues of fine sculptors, and the figures of excellent painters, than the lessons of their dancing-masters, or the dictates of their looking-

glasses, we should, doubtless, see simplicity where we now find affectation, and a thousand ineffable graces taking the place of the present *régime* of absurdity and conceit.

It was by studying the perfect sculpture of Greece and Rome, that a certain lady of rank, eminent for her peculiarly beautiful attitudes, acquired so great a superiority in mien above her fair contemporaries of every court in which she became an inmate. It was by meditating on the classic pictures of Poussin, that one of the first tragic actresses on the French stage learned to move and look like the *daughter of the sun.* And by a similar study did Mrs. Siddons derive inspiration from the pencil of Corregio and Rubens.

The Voice and Dress.

The voice of individuals, the tone they assume in speaking to strangers, or even familiarly to their friends, will lead a keen observer to discover what elements the temper is made of. The low key belongs to the sullen, sulky, obstinate; the shrill note to the petulant, the pert, the impatient: some will pronounce the common and trite question, "How *do* you *do?*" with such harshness and asperity that they seem positively angry with you that you should ever *do* at all. Some affect a lisping, which at once betrays childishness and downright nonsense; others will bid their words gallop so swiftly that the ablest ear is unable to follow the rapid race, and gathers nothing but confused and unmeaning sounds. All these ex-

tremes are to be avoided, and, although nature has differently formed the organs of speech for different individuals, yet there is a mode to correct nature's own aberrations.

If good-breeding and graceful refinement are ever *most proper*, they are always so. It is not sufficient that you are amiable and elegant in your deportment to strangers and to your acquaintance; you must be undeviatingly so to your most intimate friends, to nearest relations, to father, mother, brothers, sisters, husband, wife. You must have no *dishabille* for them, either of mind or person.

If you would always appear amiable, elegant and endearing to the beings with whom you are to spend your life, make those beings the first objects for whose pleasure your accomplishments, your manners, and your dress are to be cultivated. Never appear before these tender relatives in the disgusting negligence of disordered and soiled clothes. By this has many a lovely girl lost her lover; and by this has many an amiable wife alienated the affections of her husband.

Let me, then, in one short sentence, in one tender adieu, my fair readers and endeared friends, enforce upon your minds, that if Beauty be woman's weapon, it must be feathered by the Graces, pointed by the eye of Discretion, and shot by the hand of Virtue!

Look, then, not merely to your mirrors, when you would decorate yourselves for conquest, but consult the *speculum* which will reflect your hearts and minds.

Remember that it is the affections of a sensible and reasonable soul you hope to subdue, and seek for arms likely to carry the fortress.

Beauty of Person.

Beauty of person will ever be found a dead letter, unless it be animated with beauty of mind. "For 'tis the mind that makes the body rich." We must, then, not only cultivate the shape, the complexion, the air, the attire, the manners, but most assiduously must our attention be devoted to teach "the young idea how to shoot," and to fashion the unfolding mind to judgment and virtue. By such culture, it will not be merely the charming girl, the captivating woman we shall present to the world, but the dutiful daughter, affectionate sister, tender wife, judicious mother, faithful friend, and amiable acquaintance.

Dignity and Familiarity.

We regard society as a grand machine, in which each member has the place best fitted for him; or, to make use of a more common illustration, as a vast drama, in which every person has the part allotted to him most appropriate to his abilities. One enacts the general, others the subalterns, others the soldiery; but all obey the Great Director, who best knows what is in man. Regarding things in this light, all arrogance, all pride, all envyings and contempt of others, from their relative degrees, disappear, as emotions to which we have no pretensions. We neither endowed

ourselves with high birth nor eminent talents. We are altogether beings of a creation independent of our own will; and, therefore, bearing our own honors as a gift, not as a right, we should condescend to our inferiors (whose place it might have been our lot to fill), and regard with deference our superiors, whom Heaven, by so elevating, has intended that we should respect.

This sentiment of order in the mind, this conviction of the beautiful harmony in a well-organized civil society, gives us dignity with our inferiors, without alloying it with the smallest particle of pride; by keeping them at a due distance, we merely maintain ourselves and them in the rank in which a higher Power has placed us; and the condescension of our general manners to them, and our kindnesses in their exigencies, and generous approbation of their worth, are sufficient acknowledgments of sympathy to show that we avow the same nature with themselves, the same origin, the same probation, the same end.

Our demeanor with our equals is more a matter of policy. To be indiscreetly familiar, to allow of liberties being taken with your good nature, all this is likely to happen with people of the same rank as ourselves, unless we hold our mere acquaintance at a proper distance, by a certain reserve. A woman may be gay, ingenuous, perfectly amiable to her associates, and yet reserved. Avoid all sudden intimacies, all needless secret-telling, all closeting about nonsense, caballing, taking mutual liberties with each other in

regard to domestic arrangements; in short, beware of familiarity! The kind of familiarity which is common in families, and amongst women of the same classes in society, is that of an indiscriminate gossiping; an interchange of thoughts without any effusion of the heart. Then an unceremonious way of reproaching each other, for a real or supposed neglect; a coarse manner of declaring your faults; a habit of jangling on trifles; a habit of preferring your own whims or ease before that of the persons about you; an indelicate way of breaking into each other's privacy. In short, doing everything that declares the total oblivion of all politeness and decent manners.

This series of errors happens every day amongst brothers and sisters, husbands and wives, and female acquaintances; and what are the consequences? Distaste, disgust, everlasting quarrels and perhaps total estrangement in the end!

I have seen many families bound together by the tenderest affection; I have seen many hearts wrought into each other by the sweet amalgamation of friendship; but with none did I ever find this delicious foretaste of the society in Elysium, where a never-failing politeness was not mingled in all their thoughts, words and actions to each other.

CHAPTER XXVI.

SERVANTS.

IT would be difficult to express the sense of etiquette on this subject better than by quoting Lord Chesterfield's words:

"I am more upon my guard," he writes, "as to my behavior to my servants and to others who are called my inferiors than I am towards my equals, for fear of being suspected of that mean and ungenerous sentiment of desiring to make others feel that difference which fortune has, and perhaps too undeservedly, made between us."

Much has been said respecting bad servants, and there are a great many bad ones amongst the numerous class; but it is more their misfortune than their fault: they are for the most part taken from a class of society who do not attend properly to the training of their children, and are placed too frequently with those who pay no attention to their comfort.

Treat your servants always with kindness—but at the same time with firm respect for yourself; on no account be familiar with them, neither hear their tattle, nor tattle with them, and you will have at least a chance of sometimes making them attentive, zealous,

and grateful, and of having your services performed with order and alacrity.

Do not scold your servants; you had better turn them away at once. When they need reproof, give them it in a calm, dignified and firm manner; but on no account, if you can possibly avoid it, find fault with them in the presence of strangers, even though they should let fall the tray with your best set of china upon it.

The *ton* of the mistress of a house is often affected, if not measured, by that of her servants; take care, therefore, to make them civil and polite—teach them to assist your visitors in putting off and on their overcoats, cloaks, &c.—and let them always be ready to open the door when your guests arrive or depart.

Accustom your servants never to appear before you too slatternly or too finely dressed; never allow them to enter into conversation with each other in your presence, nor to answer you by signs or coarse terms.

If you have only one servant, talk of her by her Christian name; if you have more, talk of them by the names of their offices, such as nurse, cook, housemaid, butler, footman, but always address them by their Christian names.

Although you must avoid all familiar confidential conversation, never speak to your servants with hauteur nor harshness.

Never entertain your visitors with any narrative of your servants' improprieties.

Give no occasion for them to complain of you;

but never suffer yourself to complain of them without first ascertaining that your complaint is just, seeing that it has attention, and that the fault complained of is remedied.

Beware of giving servants the inch; there is no class so prone, under such circumstances, to take the ell.

If staying in a friend's house, you may assume, to a certain extent, that your friend's servants are your servants. But this must be only so far as you are yourself concerned. You must not, on any account, give directions respecting the general conduct of the *ménage*. For all your own personal wants, however, you are free to command their services. Ask for anything, under their control, that may be lacking in your own room; do not send them on errands, however, without first ascertaining that it will not interfere with their regular routine of household duty. It is contrary to all laws of etiquette to trouble your host or hostess with all your petty wants.

Never apologize for the trouble you give them; but if you should, through illness or other cause, occasion more work than a visitor ordinarily brings to a household, let the gift, which, in any case, you would make to the servants on leaving the house, be somewhat heavier than would otherwise have been necessary.

This question of fees to servants is a very important one. Many people are disposed to regard it as an imposition which is tolerated only through the

force of custom. Others view it in the light of paying for an extra burden, which their presence has laid upon the servant's shoulders. The latter view, if not entirely the correct one, is, at least, as reasonable as the former, and a generous nature will probably adopt it. "But all cannot afford to make these presents," and "The servants are hired on the express understanding that they will have to serve their employer's guests, as part of the work they are engaged to do."

With regard to the amount of fees to servants in a household, it is not possible to lay down any precise rule. Much must depend on the length of the visit, the position of the master of the house, and the position in which you are supposed to stand toward him; and on each of these points you must exercise your own discretion, and consult your own means or generosity.

Gentlemen give fees to the men servants only, as a general rule, and ladies give to the female servants only; and though the strict observance of this rule may seem at times to work injustice, it is better to adhere to it than to mar the comfort and position of those who come after you, and who may not have the means of being liberal over and above the prescribed standard.

At a dinner party, an evening company, a ball, or like occasions, it is customary, on coming away, to give a trifle, the gentleman to the waiter who hands him his hat, etc., the lady to the attendant in the

dressing-room; but you are not called upon to remember every servant in attendance.

Fees to railway porters and others are certainly not required by the rules of etiquette to be paid. The payment of them is indeed forbidden by many of the railway companies; but the receiving of them is winked at, the result being that travelers who want attendance are, for the most part, obliged to pay for it. The system is, however, a pernicious one, and travelers should discourage it as much as possible, if only for the sake of those who cannot afford to sustain it.

It is generally wise and right, after a due experience of the principles and intentions of servants, to place confidence in their honesty, and to let them have the comfort of knowing that you do so. At the same time never cease to exercise a system of supervision. The great principle of housekeeping is regularity, and without this (one of the most difficult of the minor virtues to practice), all efforts to promote order must be ineffectual.

In this country, servants are proverbially more troublesome than in Europe, where service is often transmitted through generations in one family. Here, the housekeeper is obliged to change often, taking frequently the most ignorant of the lower classes of foreigners to train into good and useful servants, only to have them become dissatisfied as soon as they become acquainted with others, who instil the republican doctrine of perfect equality into their

minds, ruining them for good servants. There are some points of etiquette, however, upon which every lady should insist:

Never allow a servant to keep people waiting upon the door-step.

Never allow servants to treat any one disrespectfully.

Never allow servants to turn their own proper duties over to the children or other servants by a bribe. Many fond parents would be amazed if they knew how much running and actual work was performed by little Nellie or Charlie, and how many fits of mysterious indigestion were caused by the rich cake, candy, or half-ripe fruit that paid for the service and bribed the silence.

Never allow a servant to keep a visitor standing parleying on the door-step, while she holds the door ajar. Train the door-servant to admit any caller promptly, show them to the parlor, bring up their cards at once, and return with your answer or message.

CHAPTER XXVII.

HOME DECORATION.

FLOWERS.

THERE is nothing cheaper, there is nothing more beautiful, there is nothing that makes a house more cheerful than flowers. They are ready and willing to smile in beauty and loveliness on all who will cultivate their acquaintance and give them hospitality. Here is an example which will cost very little besides the labor:

Take an old tin pan condemned to the retired list by reason of holes in the bottom, get twenty-five cents' worth of green paint for this and other purposes, and paint it. The holes in the bottom are a recommendation for its new service. If there are no holes, you must drill two or three, as drainage is essential. Now put a layer one inch deep of broken charcoal and potsherds over the bottom, and then soil, in the following proportions:

Two-fourths wood-soil, such as you find in forests, under trees.

One-fourth clean sand.

One-fourth meadow-soil, taken from under fresh turf. Mix with this some charcoal dust.

In this soil plant all sorts of ferns, together with some few swamp-grasses; and around the edge put a border of money-plant or periwinkle to hang over. This will need to be watered once or twice a week, and it will grow and thrive all summer long in a corner of your room. Should you prefer, you can suspend it by wires and make a hanging-basket. Ferns and wood-grasses need not have sunshine—they grow well in shadowy places.

On this same principle you can convert a salt-box or an old drum of figs into a hanging-basket. Tack bark and pine-cones and moss upon the outside of it, drill holes and pass wires through it, and you have a woodland hanging-basket, which will hang and grow in any corner of your house.

We have been into rooms which, by the simple disposition of articles of this kind, have been made to have an air so poetical and attractive that they seemed more like a nymph's cave than anything in the real world.

Another mode of disposing of ferns is this: Take a flat piece of board sawed out something like a shield, with a hole at the top for hanging it up.

Upon the board nail a wire-pocket made of an ox-muzzle flattened on one side; or make something of the kind with stiff wire. Line this with a sheet of close moss, which appears green behind the wire network. Then you fill it with loose, spongy moss, such

as you find in swamps, and plant therein great plumes of fern and various swamp-grasses; they will continue to grow there, and hang gracefully over. When watering, set a pail under for it to drip into. It needs only to keep this moss always damp, and to sprinkle these ferns occasionally with a whisk-broom, to have a most lovely ornament for your room or hall.

The use of ivy in decorating a room is beginning to be generally acknowledged. It needs to be planted in the kind of soil we have described, in a well-drained pot or box, and to have its leaves thoroughly washed once or twice a year in strong suds made with soft soap, to free it from dust and scale-bug: and an ivy will live and thrive and wind about in a room, year in and year out, will grow around pictures, and do almost anything to oblige you that you can suggest to it.

Pretty brackets can be made of common pine, ornamented with odd-growing twigs or mosses or roots, scraped and varnished, or in their native state.

A beautiful ornament for a room with pictures is German ivy. Slips of this will start without roots in bottles of water. Slide the bottle behind the picture, and the ivy will seem to come from fairyland, and hang its verdure in all manner of pretty curves around the picture. It may then be trained to travel toward other ivy, and thus aid in forming green cornice along the ceiling. We have seen some rooms that had an ivy cornice around the whole, giving the air of a leafy bower.

There are some other odd devices to ornament a room. For example, a sponge, kept wet by daily immersion, can be filled with flax-seed and suspended by a cord, when it will ere long be covered with verdure and afterward with flowers.

A sweet potato, laid in a bowl of water on a bracket, or still better, suspended by a knitting-needle, run through or laid across the bowl half in the water, will, in due time, make a beautiful verdant ornament. A large carrot, with the smallest half cut off, scooped out to hold water and then suspended with cords, will send out graceful shoots in rich profusion.

Half a cocoa-nut shell, suspended, will hold earth or water for plants, and make a pretty hanging-garden.

The best foundations are the cheap wooden bowls, which are quite easy to get, and the walks in the woods can be made interesting by bringing home material for this rustic work. Different colored twigs and sprays of trees, such as the bright scarlet of the dog-wood, the yellow of the willow, the black of the birch, and the silvery gray of the poplar, may be combined in fanciful net-work. For this sort of work, no other investment is needed than a hammer and an assortment of different-sized tacks, and beautiful results will be produced.

But the greatest and cheapest and most delightful fountain of beauty is a "Ward case."

Now, immediately all our economical friends give

up in despair. Ward's cases sell all the way along from eighteen to fifty dollars, and are, like everything else in this lower world, regarded as the sole perquisites of the rich.

It is true that plate glass, and hot-house plants, and rare patterns, *are* the especial inheritance of the rich; but any family may command all the requisites of a Ward case for a very small sum. Such a case is a small glass closet over a well-drained box of soil. You make a Ward case on a small scale when you turn a tumbler over a plant. The glass keeps the temperature moist and equable, and preserves the plants from dust, and the soil being well drained, they live and thrive accordingly. The requisites of these are the glass top and the bed of well-drained soil.

Suppose you have a common cheap table, four feet long and two wide. Take off the top boards of your table, and with them board the bottom across tight and firm; then line it with zinc, and you will have a sort of box or sink on legs. Now make a top of common window-glass such as you would get for a cucumber-frame; let it be two and a half feet high, with a ridge-pole like a house, and a slanting roof of glass resting on this ridge-pole; on one end let there be a door two feet square.

We have seen a Ward case made in this way, in which the capabilities for producing ornamental effect were greatly beyond many of the most elaborate ones of the shops. It was large, and roomy,

and cheap. Common window-sash and glass are not dear, and any man with moderate ingenuity could fashion such a glass closet for his wife; or a woman, not having such a husband, can do it herself.

The sink or box part must have in the middle of it a hole of good size for drainage. In preparing for the reception of plants, first turn a plant-saucer over this hole, which may otherwise become stopped. Then, as directed for the other basket, proceed with a layer of broken charcoal and potsherds for drainage, two inches deep, and prepare the soil as directed above, and add to it some pounded charcoal, or the scrapings of the charcoal-bin. In short, more or less charcoal and charcoal-dust are *always* in order in the treatment of these moist subjects, as it keeps them from fermenting and growing sour.

Now for filling the case.

Our own native forest-ferns have a period in the winter months when they cease to grow. They are very particular in asserting their right to this yearly nap, and will not on any consideration, grow for you out of their appointed season.

Nevertheless, we shall tell you what we have tried ourselves, because greenhouse ferns are expensive, and often great cheats when you have bought them, and die on your hands in the most reckless and shameless manner. If you make a Ward case in the spring, your ferns will grow beautifully in it all summer; and in the autumn, though they stop growing, and cease to throw out leaves, yet the old leaves will

remain fresh and green till the time for starting the new ones in the spring.

But, supposing you wish to start your case in the fall, out of such things as you can find in the forest; by searching carefully the rocks and clefts and recesses of the forest, you can find a quantity of beautiful ferns whose leaves the frost has not yet assailed. Gather them carefully, remembering that the time of the plant's sleep has come, and that you must make the most of the leaves it now has, as you will not have a leaf more from it till its waking-up time in February or March. But we have succeeded, and you will succeed, in making a very charming and picturesque collection. You can make in your Ward case lovely little grottoes with any bits of shells and minerals, and rocks you may have; you can lay down, here and there, fragments of broken looking-glass for the floor of your grottoes, and the effect of them will be magical. A square of looking-glass introduced into the back side of your case will produce charming effects.

The trailing arbutus or May-flower, if cut up carefully in sods, and put into this Ward case, will come into bloom there a month sooner than it otherwise would, and gladden your eyes and heart.

In the fall, if you can find the tufts of eye-bright or Houstonia cerulia, and mingle them in with your mosses, you will find them blooming before the winter is well over.

But among the most beautiful things for such a

case is the partridge-berry, with its red plums. The berries swell and increase in the moist atmosphere, and become intense in color, forming an admirable ornament.

Then the ground pine, the princess pine, and various nameless pretty things of the woods, all flourish in these little conservatories. In getting your sod of trailing arbutus, remember that this plant forms its buds in the fall. You must, therefore, examine your sod carefully, and see if the buds are there; otherwise you will find no blossoms in the spring.

There are one or two species of violets, also, that form their buds in the fall, and these, too, will blossom early for you.

We have never tried the wild anemones, the crowfoot, etc.; but as they all do well in moist, shady places, we recommend hopefully the experiment of putting some of them in.

A Ward case has this recommendation over common house-plants, that it takes so little time and care. If well made in the outset, and thoroughly drenched with water when the plants are first put in, it will after that need only to be watered about once a month, and to be ventilated by occasionally leaving open the door for a half-hour or hour when the moisture obscures the glass and seems in excess.

CHAPTER XXVIII.

AMUSEMENTS.

IN endeavoring to amuse a party, three things are to be borne in mind while getting up the amusements:

First, To get up an entertainment that as many as possible can partake in, for participation is a part of enjoyment.

Second, That in the entertainment there shall be nothing to which there can be any objection, or which shall cause unpleasant remark and leave unpleasant memories.

Third, That the real object of the amusement shall be gained, namely, that all shall be amused.

There are many amusements to which attention could be directed, among which are

SHAKESPEARE READINGS.

Shakespeare reading clubs, amateur dramas, charades, and tableaux are deservedly the popular home amusements of the present day. They certainly strengthen the lungs and memory, and improve the intellectual tastes. These amusements are peculiarly adapted to enliven long winter evenings, and they

furnish a far better way of spending an evening than in more sentimental and childish games, that may become a party of children, but ill become a company of men and women.

Some clubs read Shakespeare alone. It is most certainly a noble study, and one we can never weary of. Few can hope ever to excel in delineating Shakespeare. Therefore it is well, if we meet together for social enjoyment as well as improvement, to have a variety of plays, such as Sheridan Knowles's plays. Also, it is an admirable way of learning to converse easily in German and French to read plays in the different languages. In reading these plays, the parts, in the beginning, should be given to different members.

The librettos of many excellent plays can be bought for a very small sum, such as "Ion," "Hunchback," "William Tell," "Love's Sacrifice," and many other excellent old plays. These small books are less cumbersome to carry around. It is well, before the club meets to read any play, to have each person read over his or her part, so as to be able to comprehend the character. Therefore the play to be read at each reading should be given out at the close of every meeting, and the parts selected, each member having an equal share. Such clubs are far more agreeable to their members, and less likely to cause unpleasant rivalries, than clubs for private theatricals, as private actors are often jealous, for human nature, alas! is weak.

Private Dramas.

Private dramas amuse a large circle of *friends*, and any club willing to undertake the presentation of plays deserve the thanks of their audience.

Even a simple farce requires much labor and frequent rehearsals to be well acted, and one soon wearies of the constant repetition of even witty sayings. The most trivial character must be carefully studied, for one bad actor often destroys the effect of the whole play. Then the footlights, stage, &c., must be prepared. A few directions, with a list of easy farces, may be of service. All who live in cities can easily hire scenery, dresses, &c., but for the benefit of towns and villages, we will give a short account of how such things can be managed.

Some lady can almost always be found who will give the use of her house. A house should be selected which has two parlors, connected by large folding-doors or an arch; one parlor being for the audience, and the other for the stage. All the furniture and carpets should be taken from the latter room. A rough staging should be built (boards can be easily hired), and by boring a hole in the floor, a gas-pipe can be run up along the front of the staging, with a sufficient number of burners. Tin shades painted green (as they render the light softer, and more agreeable to the eye), are an addition, for they keep the light from the audience, and throw it directly on the actors. A large floor-cloth can be nailed on the stage

for a carpet. A drop-curtain, so arranged as to be rolled up quickly and easily, by means of a cord-pulley at one side of the stage, where the prompter sits, just out of sight of the audience, is necessary. Scenery for the sides and back parts of the stage can be roughly painted on cloth; it answers every purpose of canvas, by being strained when wet, over light wooden frames (made so as to be easily moved); when dry, it presents a smooth, hard surface.

Each member should provide his or her own dress. To give the required expressions to the faces, a box of good water-colors, some fine chalk-powder, camel's-hair pencils, and rouge-saucers are wanted. To make frowns, scowls, or comical expressions, such as a broad grin, smirk, or simper, stand before a mirror and assume the desired expression; then trace the wrinkles produced with a fine brush of the brown tint; this will fix the required expression on your face. Rouge is best applied with the finger. Burnt cork is excellent for darkening eyebrows and making moustaches, also for representing leanness, which will be done by applying a faint tint just under the eyes, on the sides of the cheeks, and under the lower lip. A strong mark running from the corner of the nose down toward the corner of the mouth on each side marks age or emaciation.

A few directions may be of use in regard to the preparation of theatrical dresses. Powdered wigs can be made of tow, ravelled yarn, or gray-colored horse hair; beards and moustache of the same, or a

piece of buffalo-skin. Ermine can be made of cotton flannel, with tags of lion-skin cloth sewed on, or black tags painted. Pelisse wadding is sometimes used.

Crowns and sceptres are easily made of pasteboard and gold paper. Velvet talma-cloaks, capes, or even the loose velvet sack, can be converted into cavalier-cloaks (the armholes in the sack must be fastened up on the inside) by fastening them gracefully over one shoulder. Then put on a large old-fashioned lace collar, ruffles around the hand, a Kossuth hat, looped up on one side with a paste-pin or buckle, fastening a white or black plume (taken from some lady's bonnet), stockings drawn over the pantaloons and fastened at the knees with bows and buckles; and, lo! with but little trouble, you have a fine cavalier of the olden times. With old finery and little ingenuity, a theatrical wardrobe can be quickly made, if all are willing to do their part, but the larger share of the work is generally done by a few. Rocks can be made by throwing plain gray blanket-shawls over ottomans, tables, &c. Rain may be imitated by dropping peas in a tin pan; thunder, by rattling sheet-iron; lightning, by means of a tin tube, larger at one end than the other, and filled with powdered resin. The smaller end of the tube should be open, the other end so managed that the resin may sift through. Shake the tube over a lamp, or blow the resin through a plain tube into the flame of a lamp, and you will have a good imitation of lightning.

CHARADES.

There is no game that can afford so much amusement to a circle of friends as that of acting charades. It affords a scope for the exercise of both wit and ingenuity.

A word must be chosen, in which the syllables may be rendered into some kind of a lively performance, and the whole word must be capable of similar representation. Then the plan of action must be agreed upon. Old-fashioned garments, gay shawls, scarfs, old coats, hats, aprons, gowns, etc., must be looked up for the occasion, and speedily converted into various and grotesque costumes, suited to the representation to be made. By exercising a little ingenuity, very fine charades can be acted "impromptu." Speed, in all preparations, is quite necessary to success, as an audience is always impatient. If it is determined to have charades at a party, the lady of the house should arrange dresses, plan of action, and subjects beforehand. She can generally tell who can assist her best. If all the arrangements can be made without the knowledge of her guests, the effect will be greatly increased. This is also an improving game for a family of children. Write the plot and a simple dialogue, and let them learn it; it will be a good exercise for the memory, and teach them ease of manner; but let them only act before a home circle.

For a good charade party, twelve or more persons are desirable, and two rooms, connecting by sliding

or folding doors, are the most convenient, though two connecting by only a single door will do, if the party is not a large one.

First, two persons should be chosen managers; then the managers must choose sides, so that the company will be about equally divided. The sides then take separate rooms, to become, alternately, actors and audience; the managers draw lots to see which side shall act first. Those that are to begin, first choose a word, then proceed to represent it. A common way is to divide the word into syllables, and present one at each scene, then, after having gone through the word, if the other side cannot guess it, a scene is given to represent the whole word. When all is ready for a scene, the door is thrown open for the others to look in and guess it. Frequently a whole word is given at once in one scene. The manager must always announce whether one syllable or more is given. After giving the audience time to guess it or give it up, the parties change rooms, and the other side must act; they will, of course, have their word selected and all arrangements made, as they had sufficient time while waiting for the others.

In acting the word, each party must try to mystify the other, yet the syllable must be well represented; but there can be by-play to divert the audience from the real word. The party that guesses the whole word the soonest are considered the conquering party. Care must be taken not to let the actors

know if the audience guess the word before it is fully acted.

Sometimes in the place of words, proverbs are acted. Each word is acted in turn, or two words are acted in one scene; if the latter, before the scene is acted, some one of the actors can inform the audience that they will act two words of the proverb.

For the sake of learners we will suggest a few words and proverbs that can be acted. Do-na-tion; con-ju-gate; so-li-cit; dumb-found; slow and sure; all is not gold that glitters; a stitch in time saves nine; little pitchers have big ears.

Tableaux Vivants.

Tableaux vivants, as commonly represented, are so well understood that no directions are necessary; but some of our readers may not have heard of the illustration of poems, etc., by a series of living pictures. This is far more interesting than simply to personify some one picture. Still another way is to represent the different verses and scenes in a song in pantomime, while at the same time some one who is a good musician sings the verses of the song, as they are represented. For instance, "The Mistletoe Bough:" first represent a room decorated with green, a company assembled, gayly dressed and dancing, while a lady or gentleman behind the scene sings the verse represented in distinct tones, and so on through the whole song; the last scene, representing children in a lumber-room opening an old chest,

and exposing a skeleton, old flowers, etc. "Auld Robin Gray," "The Three Fishers," "O, they marched through the Town," "She wore a Wreath of Roses," "The Minstrel's Return from the War," are all excellent ballads to represent.

Tableaux of Statuary.

This is a new form of tableaux, and if well done, exceedingly beautiful.

To prepare and arrange groups of statuary, requires artistic skill, patience, and steady nerves; the two last qualities are necessary for those acting as statues.

A lady who excels in preparing groups of statues, as we can testify, has kindly permitted us to give to the public her manner of preparing them.

First, some effective groups of statuary must be selected, and carefully examined. Then those persons who are willing to gratify their friends by acting as statues, can be arranged in the different groups according to their fitness; those acting as statues require marked features, and in most groups fine figures to *build* upon, as drapery conceals minor faults. All that can be prepared before the evening, are the head-gear and the articles for drapery. A cap must be made of white linen or cotton, closely fitting the head. Take candle-wicking, and knit it on common sized ivory needles, wet it in hot water, and iron it dry. Then ravel it out, and cut it into the desirable lengths, and fasten it to the cap like a wig.

When placed on the head, this candle-wicking can be arranged according to the statue to be represented, and it will resemble the hair carved in marble. If expense is not to be considered, the drapery should be made of cotton flannel, as it hangs heavier, and is more easily arranged than sheets, which are generally used to save expense. From three to four sheets are often required for the drapery of one person, as it is necessary to hang in such heavy folds to look like marble. One is usually doubled up and tied around the waist, the others folded, tied, and pinned, to resemble the drapery of the statue represented; rules are impossible to give, as the arrangement can only be made by an ingenious as well as an artistic person. Now comes the most disagreeable part, that of painting all exposed parts, such as neck, face, hands, or feet, to resemble marble. First, common whiting must be mixed smoothly in water, the consistency of milk. This is put on with a shaving brush, and every part wholly covered with this preparation; let that nearly dry, then rub it in with the hand, then rub in lily white, to give the flesh, besides the whiteness of marble, the soft look of polished marble. The lips are finished at the last moment. Old white stocking legs drawn over the arms will save the trouble of painting them. Then the statues are ready to be grouped for exhibition. Any person who is nervous, restless, and easily inclined to laugh, cannot act as a statue. It is not possible to realize the beauty of such a group of

living statuary, when well done, unless it has been once seen. We advise those attempting to get up exhibitions for the benefit of some charitable object, to try a few groups of living statuary; it is very effective to an audience.

Lights and Shades.

If you wish to throw the background of a tableau into shadow, place screens between the lights at the sides of the stage and that part of the picture you wish to have dark; *vice versâ* with the foreground. Particular points or characters may be more brilliantly lighted than others, by placing at the side of the stage a strong light within a large box, open at one side, and lined with bright tin reflectors.

Lights of different colors can be thrown successively on a picture, and made to blend one with another, by placing the various colored fires in boxes three feet square, open at one side, and lined with reflectors. Those arranged at the sides of the stage on pivots can be turned on, one after another, so as to throw their light on the stage. Before one light has entirely vanished from the scene, a different color should gradually take its place.

CHAPTER XXIX.

ETIQUETTE WITH CHILDREN.

IT is against the rules of strict etiquette to take a child when making formal calls, as they are a restraint upon conversation, even if they are not troublesome about touching forbidden articles, or teasing to go home.

Never take a child to a funeral, or to the house of mourning.

Never allow a child to take a meal at a friend's house without special invitation. It is impossible to know how much she may be inconvenienced, while her regard for the mother would deter her from sending the little visitor home again.

Never allow a child to handle goods in a store.

Never send for children to meet visitors in the drawing-room, unless the visitors themselves request to see them. Make their stay then very brief, and be careful that they are not troublesome.

Never take a child to church until it is old enough to remain perfectly quiet. Although you may be accustomed to its restless movements, and not disturbed by them, others near you will certainly feel annoyed by them.

It is not etiquette to put a child to sleep in the

room of a guest, nor to allow children to go at all to a guest's room, unless especially invited to do so, and even then to make long stay there.

Etiquette excludes children from all companies given to grown persons, all parties and balls, except such as are especially given for their pleasure.

When invited to walk or drive, never take a child, unless it has been invited, or you have requested permission to do so; even in the latter case, the consent is probably given more from good-nature than from any desire to have a juvenile third to the party.

Never crowd children into pic-nic parties, if they have not been invited. They generally grow weary and very troublesome before the day is over.

Never take a child to spend the day with a friend unless it has been included in the invitation.

Never allow children to be in the drawing-room if strangers are present.

Never permit children to handle the ornaments in the drawing-room of a friend.

Never allow a child to pull a visitor's dress, play with the jewelry or ornaments she may wear, take her parasol or satchel for a plaything, or in any way annoy her.

Train children early to answer politely when addressed, to avoid restless, noisy motions when in company, and gradually inculcate a love of the gentle courtesies of life. By making the rules of etiquette habitual to them, you remove all awkwardness and restraint from their manners when they are old enough to go into society.

Never send a child to sit upon a sofa with grown people, unless they express a desire to have it do so.

Never crowd a child into a carriage seat between two grown people.

Never let a child play with a visitor's hat or cane.

If children are talented, be careful you do not weary your friends, and destroy their own modesty by "showing them off," upon improper occasions. What may seem wonderful to a mother, may be an unutterable weariness to a guest, too polite to allow the mother to perceive the incipient yawn.

Never allow children to visit upon the invitation of other children. When they are invited by the older members of the family, it is time to put on their "best bibs and tuckers."

The custom for having children in the drawing-room for morning or evening parties, or in the dining-room with the dessert at dinner companies, is not only often an annoyance to the guests, but bad for the children themselves.

It is one of the first duties of parents to train their children at home as they would have them appear abroad. An English lady writes thus:

"If, then, we desire that our children shall become ladies and gentlemen, can we make them so, think you, by lavishing money upon foreign professors, dancing-masters, foreign travel, tailors, and dressmakers? Ah, no! good breeding is far less costly, and begins far earlier than those things. Let our little ones be nurtured in an atmosphere of gentleness and kindness from the nursery upwards; let them

grow up in a home where a rude gesture or an ill-tempered word are alike unknown; where between father and mother, master and servant, mistress and maid, friend and friend, parent and child, brother and sister, prevails the law of truth, of kindness, of consideration for others, and forgetfulness of self. Can they carry into the world, whither we send them later, aught of coarseness, of untruthfulness, of slatternliness, of vulgarity, if their home has been orderly, if their parents have been refined, their servants well mannered, their friends and playmates kindly and carefully trained as themselves? Do we want our boys to succeed in the world; our girls to be admired and loved; their tastes to be elegant; their language choice; their manners simple, charming, refined, and graceful; their friendship elevating? Then we must ourselves be what we would have our children to be, remembering the golden maxim, that good manners, like charity, must begin at home.

"Good manners are an immense social force. We should, therefore, spare no pains to teach our children what to do, and what to avoid doing, in their pathway through life.

"On utilitarian as well as social principles, we should try to instruct our children in good manners; for whether we wish them to succeed in the world, or to adorn society, the point is equally important. We must never lose sight of the fact, that here teachers and professors can do little, and that the only way in which it is possible to acquire the habits of good society is, to live in no other."

CHAPTER XXX.

ETIQUETTE FOR BAPTISMS.

IN the baptisms of infants there are certain customs in the world of good society, independent of the religious ceremonies. A few hints will suffice, as each sect has its own peculiar forms known to the members of that church; we do not profess to guide these, but merely the worldly observances.

It is not customary to invite mere acquaintances to be godfather or godmother to an infant; these should be tried friends of long standing, or better still, near relations, to whom the obligations thus imposed will be pleasures and not tasks.

It is customary for the maternal grandmother and the paternal grandfather to act as sponsors for the first child; the paternal grandmother and the maternal grandfather as sponsors for the second child. If the grand-parents are not living, the nearest relatives of the same church should be invited.

It is unkind, as well as impolite, to refuse to act in this capacity towards children who, from poverty or other reasons, may occupy an inferior position in society to your own.

Never invite any friends to be godfather or god-

mother, who are not of the same church as the child to be baptized.

When you are invited to stand godfather or godmother to an infant, never refuse without grave cause, and then do so immediately, that the parents may have time to make other arrangements.

It is customary to allow the grandmother herself to select the godfather.

In the Protestant churches, it is customary to defer the baptism until the mother of the child can be present.

It is always desirable to have the ceremony performed in the church, if possible; but if there is a necessity for it, such as the illness of the child or the parents, it can take place in the house of the parents, by their special request.

No one should ever offer to act as sponsor for a child. It is the privilege of the parents to make the selection amongst their relatives or friends.

It is customary for the sponsors to make the babe a present. If it is a little boy, the godfather gives a silver cup, with the full name engraved upon it, and the godmother some pretty piece of silver, jewelry, or dress. If a little girl, it is the godmother who gives the cup, and the godfather the other gift. Where the sponsors are wealthy, it is not unusual to fill the christening-cup with gold pieces. The god-mother often adds to her gift the christening robe and cap, both trimmed with white ribbons—for a babe should wear only pure white when presented for baptism.

It is contrary to etiquette to invite young persons to stand as sponsors for an infant.

In the Roman Catholic Church, it is customary to baptize an infant as soon as possible. If the child is very delicate, it is customary to send at once for the priest, and have the ceremony performed in the bed-room; but if the babe is healthy and likely to live, it is usually taken to the church for baptism, as young as the physician will permit.

In entering the church, the nurse, carrying the child, goes first; then follow the sponsors, who do not walk arm-in-arm; then the father, and after him the invited guests.

When the ceremony commences, the sponsors stand on each side of the child, the godfather on the right, and the godmother on the left.

The babe should be held lying in the arms of the nurse, its head upon the right arm. The cap should be tied so as to be easily unfastened and removed.

When the priest asks who are the sponsors of the child, it is sufficient for them to incline the head, without speaking.

Baptism is a gratuitous ceremony in the church, but it is customary for the father to present some token to the clergyman, in the name of the babe, or, where parents are wealthy, to make a handsome donation to the poor of the parish, through the clergyman.

If the ceremony is performed at the house of the parents, a carriage must be sent to the house of the clergyman to convey him to the house of the parents,

and wait until after the ceremony, to convey him home again. It is extremely rude to expect a clergyman to provide his own conveyance, or to walk.

Friends invited to a christening usually carry some gift to the babe; gentlemen a gift of silver, and ladies some pretty piece of needlework.

If the ceremony is performed in the house of the parents, or if the guests return there from the church, the only refreshments required are cake and wine.

The father usually gives a present of money to the nurse who carries the babe to the church.

It is not etiquette to remain long at a christening; and it is better taste for the infant to be removed to the nursery as soon as the ceremony is over. To keep a weary mother sitting up entertaining guests, or a cross, tired child on exhibition, are either of them in bad taste.

For a guest to show any annoyance if a child cries loudly, or is in any way troublesome, is the height of rudeness. Remarks or even frowns are forbidden entirely, even if the infant screams so as to make the voice of the clergyman entirely inaudible.

Etiquette requires that the babe be praised if it is shown to the guests, even if it is a little monster of pink ugliness. Ladies, especially mothers, will *see* something beautiful, if only its helpless innocence; and gentlemen must behold infantile graces, if they cannot actually behold them. "Mother's darling" must be the great attraction at a christening, if it only improves the occasion by a succession of yells.

CHAPTER XXXI.

ETIQUETTE OF THE STUDIO.

THERE are a few rules of etiquette applicable to visitors to artists' studios, which it will be well to note, the more so because they are special, and might not suggest themselves, as a matter of course, even to those to whom Nature presented the whole code of etiquette when she gave them a gentle disposition.

It is not etiquette to ask an artist the price of his picture at sight.

It is against the rules of etiquette to ask to see an unfinished picture, even if it is one that is being painted by your own order.

It is against the rules of etiquette to keep an artist waiting, if you are sitting for a portrait. His time is of value to him, whatever yours may be to you; and it is equally rude to detain him after the sitting is over. His politeness may hinder him from even hinting to you that you are trespassing upon his hours for work, though he may be fretting silently at your rudeness in so doing.

It is excessively ill-bred to criticise harshly, in the presence of an artist, the works displayed in his

studio. Extravagant praise is also in bad taste. A few cordial words of praise and pleasure should, of course, be spoken, and a friend may sometimes point out where improvements could be made; but it is a thankless task generally, and it is in much better taste to leave all criticism to the public journals, when the paintings are on public exhibition.

It is contrary to the rules of etiquette to look around a studio in which you may be sitting for a portrait, unless you are invited by an artist to do so.

If a visitor sees a painting or a piece of statuary which he wishes to possess, he asks simply that he may have the refusal of it; or he says to the artist: "I wish to have this picture, if it is not disposed of." After leaving the studio, the visitor writes and asks the price, of which he is informed by the artist, in writing. Should the price be larger than the would-be purchaser is disposed to give, he writes again to that effect, and it is no breach of etiquette to name the sum which he wished to spend upon the work of art. This gives an opportunity to the artist of lowering his price.

It is not customary to haggle about the sum, and the correspondence should not be carried further than above, except it be an intimation from the artist that he will accept the terms of the purchaser, and that the picture is subject to his order, and will be sent to him on further instructions.

Some portrait painters have a practice which, for obvious reasons, cannot be adopted by painters of

general subjects. They have a card hung up in a conspicuous part of the studio, showing the price at which they will execute portraits of the sizes given. At the bottom of this card there is generally an intimation that half the price must be paid at the first sitting, the remainder when the portrait is completed.

This practice saves time and trouble, and it would be well if other artists could adopt some system whereby the price of such paintings as they may have for sale might be made known to visitors. But the price of a fancy picture is to be ascertained by the artist only by what it will bring, and it is quite likely that the wealth of the buyer, or his known admiration for good paintings, may reasonably make a difference in the sum asked by the artist, who might ask a lower price of a man whom he knew could not afford so much. There is nothing wrong in this, for an artist has as much right to get as much more than the minimum price of his picture as anybody else has to get the best price for his labor or his merchandise.

Portrait painting is, however, pretty much a repetition of the same sort of work, and the artist would be the last man in the world to admit that there could be such difference in the execution of the work as to warrant a scale of prices in conformity therewith.

It is not etiquette to visit the studio of an artist excepting by special invitation, and then only at the hours he may appoint. To go at any other time is

ill-bred; for although he may be there, he will probably be unwilling to be disturbed at his work.

It is ill-bred to take a young child to visit the studio of an artist, as there are generally articles there of value and easily broken or soiled; and even if the child is well trained, the owner of such articles would be in terror lest they should be ruined.

To uncover any picture or article in a studio that may be veiled or hidden from view, is extremely rude. It is equally so to turn a picture that is hung to face the wall, or standing facing it.

Gentlemen must never smoke in a studio, unless especially invited by the artist to do so.

To whisper in a studio is excessively ill-bred; for, although you may make a remark entirely independent of what is around you, you may rest assured you will have the credit of having ridiculed or censured some of the pictures you have been invited to examine.

To behave in a studio as if you were in a store, pricing pictures, inquiring about what is for public exhibition, what is not; who ordered this picture, or that; whose portrait this or that may be; or in any way reminding the artist that his genius is merchandise, is rude and indelicate.

It is against the rules of etiquette to handle the pictures or other articles in a studio.

It is extremely rude, if an artist continues his employment during a visit to his studio, for the visitor to stand behind him or very near him, or in any way to seem to watch his work.

CHAPTER XXXII.

PRECIOUS STONES AND FINGER-RINGS, WITH SENTIMENTS.

STONES have their sermons, precious stones their legends and poems. Not only do precious stones possess particular significations, and exercise special charms, but they are individually sacred to particular months. This latter peculiarity many do not profess to understand; but so it is, and so it always has been. Thus, according to the Persians, the Romans, the Poles, and the Arabs, the amethyst was sacred to February, and February to the amethyst; the stone in question being, as its name denotes, "a preservative against violent passions and drunkenness." That the bloodstone, signifying "courage and wisdom in perilous undertakings," should have been chosen by the four races who, among all the races of the world, appear to have been the greatest amateurs of jewelry, as the fit emblem of war like March (whose name is taken from Mars, the god of war), is just intelligible. There is a certain outward correspondence, too, between the emerald and the verdant month of May, with which, in the lapidary calendar, it is associated.

Similarly, the light transparent sapphire goes well

enough with the showery month of April; the flaming ruby with fiery July, the deep red cornelian with burning August. It is the inward spiritual meaning of this connection between months and stones that escapes us. Only as regards the ever changing opal of autumnal October, denoting "misfortune and hope," can we recognize a two-fold significance in the type. As much might be said of the pearl, which suggests equally tears and the rainy month of November. The diamond stands supreme among precious stones. The brightest among gems, it outshines all others, as the soprano outshines all other voices in a full choir. It was with diamonds that the angels tempted the daughters of men; with diamonds that Mephistophiles caused Margarita to be tempted by Faust. Indeed, the fatal light of diamonds has led so many to destruction, that perhaps for that very reason the most precious of stones is not allowed to figure among the "zodiac stones," which, each in its own month, act benignantly on those born beneath them as some happy star.

The virtue of "zodiac stones" was such, that the ancients "often had them all set together in an amulet, hoping thereby, no doubt, to derive the various benefits each could confer, and thus to circumvent fate." Thus the

Garnet,	Constancy, fidelity.
Amethyst,	Sincerity.
Bloodstone,	Courage, presence of mind.
Diamond,	Innocence.

Emerald,	Success in love.
Agate,	Health and long life.
Cornelian,	Contented mind.
Sardonyx,	Conjugal fidelity.
Chrysolite,	Antidote against madness.
Opal,	Hope.
Topaz,	Fidelity.
Turquoise,	Prosperity.

The Poles have a fanciful belief that each month of the year is under the influence of a precious stone, which has a corresponding effect on the destiny of a person born during the respective month. Consequently it is customary among friends and lovers, on birthdays, to make reciprocal presents of trinkets ornamented with the natal stones. The stones and their influences, corresponding with each month, are supposed to be as follows: January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, cornelian; August, sardonyx; September, chrysolite; October, opal; November, topaz: December, turquoise.

So very closely are rings connected with precious stones, that it is important they should be noticed. At this time, and for generations past, they have held a prominent place, and have become a matter of history, which dates back to the building of the pyramids (upward of two thousand years before the time of Christ). To attempt to give a full history of all the noted rings would occupy more space than can be given in these few pages.

It is Suphis or Cheops, King of Memphis, who

caused the Great Pyramid to be made for his monument. What a speck, for such a tomb! The monuments of man take up much space. Here was a whole nation employed to make one man's mausoleum. We fear that the virtues which live after men could often go within the compass of their finger-ring.

To every kingly order or decree connected with the foundation of the Great Pyramid or with the thousands of men who had to work or with the prodigious material employed, an impression of the signet-ring of Suphis had to be attached. Rings have been used for higher and holier things; but never for so vast a human purpose.

Cæsar's ring bore an armed Venus. On that of Augustus, there was first a sphinx, afterwards the image of Alexander the Great, and at last his own, which the succeeding emperors continued. Pompey's ring is known. Upon it were engraved three trophies, as emblems of his three triumphs over the three parts of the world—Europe, Asia, and Africa.

Nero's signet ring bore Apollo flaying of Marsyas. This emperor's musical vanity led him to adopt it.

In Persia, at the present day, letters are seldom written and never signed by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bill, depends wholly on an impression from his seal-ring. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is

obliged to keep a register of every ring-seal he makes; and if one be lost or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss of a signet-ring is considered a serious calamity; and the alarm which an Oriental exhibits when his signet is missing, can only be understood by a reference to these circumstances, as the seal-cutter is always obliged to alter the real date at which the seal was cut. The only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents to inform them that all accounts, contracts, and communications to which his former signet is affixed are null from the day on which it was lost.

Arabian princesses wear golden rings on their fingers, to which little bells are suspended, so that their superior rank may be known, and they, themselves, receive, in passing, the homage due to them.

In the year one thousand eight hundred and fifty-two, some citizens of California presented President Pierce with a gigantic ring. We here give a description of it. It is a massive gold ring, weighing upward of a full pound. This monster ring, for chasteness of design, elegance of execution, and high style of finish, has, perhaps, no equal in the world. The design is by Mr. George Blake, a mechanic of San Francisco. The circular portion of the ring is cut into squares, which stand at right angles with each other, and are embellished each with a beauti-

fully executed design, the entire group presenting a pictorial history of California, from her primitive state down to her present flourishing condition, under the flag of our Union.

"Thus, there is given a grizzly bear in a menacing attitude, a deer bounding down a slope, an enraged boa, a soaring eagle, and a salmon. Then we have the Indian with his bow and arrow, the primitive weapon of self-defense; the native mountaineer on horseback, and a Californian on horseback, throwing his lasso. Next peeps out a Californian tent. Then you see a miner at work, with his pick, the whole being shaded by two American flags, with the staves crossed and groups of stars in the angles. The part of the ring reserved for a seal is covered by a solid and deeply carved plate of gold, bearing the arms of the State of California in the center, surmounted by the banner and stars of the United States, and inscribed with 'FRANK PIERCE,' in old Roman characters. This lid opens upon a hinge, and presents to view underneath a square box, divided by bars of gold into nine separate compartments, each containing a pure specimen of the varieties of ore found in the country. Upon the inside is the following inscription: '*Presented to* FRANKLIN PIERCE, *the Fourteenth President of the United States.*' The ring is valued at $2,000. Altogether, it is a massive and superb affair, rich in emblematical design and illustration and worthy its object."

An English work professes to make out "Love's

Telegraph," as understood in America, thus:—"If a gentleman wants a wife, he wears a ring on the *first* finger of the left hand; if he is engaged, he wears it on the *second* finger; if married, on the *third;* and on the fourth if he never intends to be married. When a lady is not engaged, she wears a hoop or diamond on her *first* finger; if engaged, on the *second;* if married, on the *third;* and on the fourth if she intends to die a maid."

Many of our readers are aware that there are *name-rings*, in which the first letter attaching to each jewel employed will make a loved one's name or a sentiment. In the formation of English rings of this kind, the terms *Regard* and *Dearest* are common. Thus illustrated:—R(*uby*), E)*merald*), G(*arnet*), A(*methyst*), R(*uby*), D(*iamond*).—D(*iamond*), E(*merald*), A(*methyst*), R(*uby*), E(*merald*), S(*apphire*), T(*opaz*). It is believed that this pretty notion originated (as many pretty notions do) with the French. The words which the latter generally play with, in a combination of gems, are *Souvenir* and *Amitié*, thus: S(*aphir* or *sardoine*), O(*nix* or *opale*), U(*raine*), V(*ermeille*), E(*meraude*), N(*atralithe*), I(*ris*), R(*ubis* or *rose* diamant).—A(*méthiste* or *aigue-marine*), M(*alachite*), I(*ris*), T(*urquoise* or *topaze*), I(*ris*), E(*meraude*).

Here are the alphabetical French names of precious stones:

A. Améthiste.—Aigue-marine.
B. Brilliant.—Diamant, désigniant la même pierre.
C. Chrisolithe.—Carnaline. Chrisophrase.

D. Diamant.
E. Emeraude.
F. (*Pas de pierre connue.*)
G. Grenat.
H. Hiacinthe.
I. Iris.
J. Jasper.
K. (*Pas de pierre connue.*)
L. Lapis lazuli.
M. Malachite.
N. Natralithe.
O. Onix. Opale.
P. Perle. Peridot. Purpurine.
Q. (*Pas de pierre connue.*)
R. Rubis. Rose diamant.
S. Saphir. Sardoine.
T. Turquoise. Topaze.
U. Urane.
V. Vermeille (*espèce de grenat jaune*).
X. Xépherine.
Y. Z. (*Pas de nous connus.*)

Kobell says, "In *name-rings*, in which a name is indicated by the initial letter of different gems, the emerald is mostly used under its English and French name (*Emeraude*) to stand for *e*, which would otherwise not be represented. (The German name is *Smaragd.*) While on this point, it may be mentioned that a difficulty occurs with *u*, but recent times have furnished a name which may assist, namely, a green garnet, containing chrome, from Siberia, which has been baptized after the Russian Minister Uwarrow, and called *Uwarrovite.*"

CHAPER XXXIII.

FLOWERS AND THEIR SENTIMENTS.

WE love the flowers. Not only do they please the eye and gratify the sense, but to one of a reflective turn of mind, they are the dispensers of instruction. Flowers add a charm to domestic life, which nothing else can impart. What high encomiums have been lavishingly bestowed upon "vine clad cottages!" and how often in our readings do we find notice taken of some beautiful geranium that sheds its sweet fragrance around. Of the ivy, extending its arms of friendship around the room, lending its presence to cheer the despondent, and offer protection to the decorations that support it on its mission.

Flowers are the smiles of nature, and earth would seem a desert without them. How profuse is nature in the bestowment of her smiles! They are seen on every hillside and in every valley; they cheer the traveler on the public way, and the hermit in his seclusion. Wherever the light of day reaches, you will find them, and none so poor they cannot possess them. They grew first in Paradise, and bring to our

view more vividly than anything else the beauties of Eden.

It is no new thing to attach sentiments to flowers. In Eastern lands flowers have a language which all understand. It is that "still small voice" which is powerful on account of its silence. "It is one of the chief amusements of the Greek girls to drop these symbols of their esteem or scorn upon the various passengers who pass their latticed windows."

These customs have not been confined to the eastern countries alone, but have been taken up and to a large extent are recognized everywhere; and at the present time great care is taken in the cultivation of tho flowers that express by their sentiments the subjects that are considered first among the young.

Age.
Adoration.
Activity.
Aversion.
Agitation.
Anxious and trembling.
Always cheerful.
A token.
A serenade.
Am I perfectly indifferent to you?
Argument, longevity.
An expected meeting.
Assiduous to please.
Attachment.
Amiability.
Ambition.
A token.
Ambassador of love.

Snow-ball tree.
Sunflower, dwarf.
Thyme.
Pink indian, single.
Moving plant.
Columbine, red.
Coreopsis.
Daisy, ox-eye.
Dew-plant.
Dogwood blossom.
Fig.
Geranium, nutmeg.
Ivy sprig with tendrils.
Iponea.
Jasmine, white.
Laurel, mountain.
Lau ustina.
Rose, cabbage.

Bluntness.
Beauty.
Bond of love.
Bravery.
Belief.
Beware.
Boldness.
Beauty always new.
Bashful love.
Beauty is your only attraction.
Beware.
Bound.
Coquetry.
Cleanliness.
Constancy.
Content.
Confidence.
Comforting, stupidity.
Chaste love.
Constancy.
Calm, repose.
Childishness, ingratitude.
Compassion, benevolence.
Cheerfulness under misfortune.
Concealed merit,
Chivalry.
Counterfeit.
Concert.
Comfort.
Change.
Confidence.
Courage.
Consolation.
Complacence.
Capricious beauty.
Charming.
Call me not beautiful.

Borage
Daisy, party-colored.
Honeysuckle (monthly).
Oak leaf.
Passion flower.
Oleander.
Pink.
Rose, China.
Rose, deep red.
Rose, Japan.
Rose, bay.
Snowball.
Lily day.
Hyssop.
Hyacinth, blue.
Houstonia.
Hepetica.
Geranium, scarlet.
Acacia.
Bluebell.
Buckbean.
Buttercup (kingcup).
Calcyanthus.
Chrysanthemums, Chinese.
Coriander.
Daffodil (great yellow).
Mock orange.
Nettle tree.
Pear "
Pimpernel.
Polyanthus, crimson.
Poplar, black.
Poppy, red.
Reed.
Rose, musk.
Rose, musk, cluster.
Rose, unique.

Cruelty.
Confession of love.
Departure.
Deceitful charms.
Delicacy.
Distinction.
Disdain.
Deception.
Do me justice.
Death, mourning.
Despair, melancholy.
Dignity, instability.
Deceit, falsehood.
Duration.
Delay.
Delicate beauty.
Disgust.
Disappointed expectation.
Devotion.
Defect.
Delicate beauty.
Devoted love.
Distrust.
Dauntlessness.
Delicate beauty.
Do not abuse.
Dangerous pleasures.
Declaration of love.
Drunkenness.
Elegance.
Energy in adversity.
Education.
Elevation.
Eloquence.
Estranged love.
Evanescent pleasure.
Early youth.

Nettle.
Rose-bud, moss.
Peas, sweet.
Apple-thorne.
Bluebottle (centaury).
Cardinal flower.
Carnation, yellow.
Cherry tree, white.
Chestnut tree.
Cypress.
" and marigold.
Dahlia.
Dogsbane.
Dogwood.
Eupatorium.
Flower of an hour.
Frog ophrys.
Geranium, wild.
Heliotrope.
Henbane.
Hibiscus.
Honeysuckle, wild.
Lavender
" " sea.
Mallow, Venetian.
Saffron flower.
Tuberose.
Tulip, yellow.
Vine.
Acacia, pink.
Camomile.
Cherry tree.
Fir tree.
Lotus.
Lotus flower.
Poppy.
Primrose.

Enchantment.
Early youth.
Early attachment.
Esteem of love.
Expectation.
Fickleness.
Falsehood.
Fascination, woman's love.
Felicity.
Foresight.
Female ambition.
Fire.
Flame.
Fickleness.
Friendship.
Fidelity in love.
Falsehood.
Frivolity.
Forgetfulness.
Flee away.
Farewell.
Foolishness.
Fantastic extravagance.
Female fidelity.
Fitness.
For once may pride befriend me.
Fame.
Fidelity.
Faithfulness.
Flattery.
Fidelity in misfortune.
Forsaken.
Freedom.
Grief.
Good nature.
Gladness.
Gentility.
Vervain.
Primrose.
Rose, thornless.
Strawberry tree.
Zephyr flower.
Abatina.
Bugloss.
Carnation.
Centaury.
Holly.
Hollyhock, white.
Hoarhound.
Iris, yellow.
Lady's slipper.
Ivy.
Lemon blossom.
Lily, yellow.
London pride.
Moonwort.
Pennyroyal.
Pine spruce.
Pomegranate.
Poppy, scarlet.
Speedwell.
Sweet flag.
Tiger flower.
Tulip.
Veronica.
Violet, blue.
Venus's looking-glass.
Wallflower.
Willow.
Willow water.
Marigold.
Mullen.
Myrrh.
Rose, pompon.

Guidance.
Gallantry.
Grandeur.
Gratitude.
Gentility.
Grief.
Grace and elegance.
Generosity.
Hopeless love.
Horror.
Hope.
Humility.
Health.
Hospitality.
Happy Love.
Haughtiness.
Indifference, coldness.
I declare against you.
I live for thee.
Incorruptible.
I love.
Industry.
I share your sentiments.
Innocence.
I will think of it.
Importunity.
I engage you for the next dance.
Ingenuity.
Idleness.
I desire to please.
I surmount all obstacles.
I will not survive you.
I am your captive.
Ingeniousness.
Inconsistency.
I am worthy of you.
I declare against you.
Impatience resolves.

Star of Bethlehem.
Sweet William.
Ash tree.
Bell flower, white.
Geranium.
Harebell.
Jasmine, yellow.
Orange.
Tulip, yellow.
Dragon-wort.
Hawthorn.
Lilac, field.
Moss, Iceland.
Oak tree.
Rose, bridal.
Sunflower, tall.
Agnus Castus.
Belvidere.
Cedar leaf.
Cedar of Lebanon.
Chrysanthemums, red.
Clover, red.
Daisy, garden.
" white.
" wild.
Fuller's teasel.
Geranium, ivy.
Geranium, pencil-leaved.
Mesembryanthemum.
Mezereon.
Mistletoe.
Mulberry, black.
Peach blossom.
Pink, white.
Primrose, evening.
Rose, full white.
Tansy.
Touch-me-not.

Innocence.
Joys to come.
Jealousy.
Love returned.
Lamentation.
Lowliness, envy, remorse.
Luxury.
Love's oracle.
Lady deign to smile.
Love, sweet and secret.
Lightness.
Life.
Love in nature.
Love in absence.
Love.
Light-heartedness.
Love in idleness.
Meekness.
Magnificent beauty, modesty.
Maternal affection.
Mental beauty.
Majesty.
Meanness.
Melancholy.
My compliments.
Majesty.
Maternal love.
Mature elegance.
Marriage.
Mirth.
Mourning.
Never-ceasing remembrance.
Profusion.
Present preference.
Preference.
Precaution.
Privation.
Purity.

Violet, white.
Celandine.
Marigold, French.
Ambrosia.
Aspen tree.
Bramble.
Chestnut.
Dandelion.
Geranium, oak.
Honeyflower.
Larkspur.
Luzern.
Magnolia.
Myrtle.
Red bay.
Shamrock.
Violet, wild.
Birch tree.
Calla Æthiopica.
Cinquefoil.
Clematis.
Brown, imperial.
Dodder.
Geranium, dark.
Iris.
Lily, imperial.
Moss.
Pomegranate flower.
Saffron.
Saffron, crocus.
Willow, weeping.
Gnophalium, everlasting.
Fig tree.
Geranium, apple.
Geranium, scented rose or pink.
Golden rod.
India plum, myrobalan.
Lilac, white.

Perplexity.
Pretension.
Perseverance.
Peace.
Pride.
Perfect excellence.
Prosperity.
Pretension.
Platonic love—friendship.
Perfection.
Painting.
Pleasantry.
Perseverance.
Pensiveness, winning grace.
Protection.
Participation.
Passion.
Pleasures of memory.
Pure affection.
Perform your promise.
Pity.
Poor but happy.
Refused.
Rudeness.
Resolution.
Riches.
Regard.
Reverie.
Reconciliation.
Remembrance—true love.
Recall.
Rustic beauty.
Rejected addresses.
Refusal.
Remorse.
Reward of virtue.
Secret love.
Sorrowful remembrances.

Love-in-a-mist.
Lythrum.
Magnolia, swamp.
Olive branch.
Rose, one hundred leaved.
Strawberry.
Wheat.
Willow-herb, spiked.
Acacia rose.
Apple, pine.
Auricula.
Balm, gentle.
Canary, grass.
Cowslip.
Crepis, bearded.
Daisy, double.
Dittany, white.
Periwinkle, blue.
Pink, red, double.
Plum tree.
Pine, black.
Vernal grass.
Carnation, striped.
Clotbur.
Columbine, purple.
Corn.
Daffodil.
Fern, flowering.
Filbert.
Forget-me-not.
Geranium, silver leaved.
Honeysuckle, French.
Ice plant.
Pink, variegated.
Raspberry.
Rose (crown made of).
Acacia, yellow motherwort.
Adonis.

Stupidity. Indiscretion.	Almond tree.
Splendor.	Austurtium.
Sympathy.	Balm.
Silence.	Belladonna.
Shyness.	Vatch.
Strength. Constancy.	Cedar tree.
Slighted love.	Chrysanthemum, yellow.
Stability.	Cresses.
Snare.	Dragon plant.
Sincerity.	Fern.
Scandal.	Hellebore.
Sculpture.	Hoya.
Sport.	Hyacinth.
Sorrow.	Hyacinth, purple.
Separation.	Jasmine, Carolina.
Sensuality.	Jasmine, Spanish.
Succor.	Juniper.
Sun-beamed eyes.	Lychnis, scarlet.
Sensitiveness.	Mimosa (sensitive plant).
Satire.	Pear, prickly.
Shame.	Peony.
Sleep.	Poppy, white.
Secrecy.	Rose, full blown, placed over two buds.
Superior merit.	Rose, full moss.
Sincerity.	Satin flower.
Secret love.	Toothwort.
Sensitiveness.	Verbena.
Thankfulness.	Agrimony.
Timidity, pride.	Amaryllis.
Temptation.	Apple.
Temperance.	Azalea.
Treachery.	Bilberry.
Touch-me-not. Importunity.	Burdock.
Truth.	Chrysanthemum, white.
Taste.	Fuchsia, scarlet.
Tears.	Hedenium.
The first emotion of love.	Lilac, purple.

Transient.	Night-blooming Cereus.
Time.	Poplar, white.
Temptation.	Quince.
Transient impression.	Rose, withered rose.
Ties.	Tendrils of climbing plants.
Uselessness.	Meadow sweet.
Unpatronized merit.	Primrose, red.
Union.	Rose, Lancaster.
Unity.	Rose, white and red together.
Unchangeable.	Amaranth, globe.
Unchangeable friendship.	Arbor vitæ.
Unpretending excellence.	Camellia, Japonica.
Unconscious.	Daisy, red.
Uselessness.	Diosma.
Unfading beauty.	Gilly flower.
Unconscious beauty.	Rose, Burgundy.
Variety.	Rose, Mundy.
Victory.	Palm.
Virtue.	Mint.
Vulgar-minded.	Marigold, African.
Virgin pride.	Gentian.
Wit.	Lychnis, meadow.
Wisdom.	Mulberry tree.
Weakness.	Musk.
Warmth.	Peppermint.
Woman's love.	Pink, carnation.
Winter of age.	Rose, guelder.
Warmth of sentiment.	Spearmint.
Youthfulness. Gladness.	Crocus, spring.
You are cold.	Hortensia.
Your purity equals your loveliness.	Orange blossom.
You occupy my thoughts.	Pansy.
You are aspiring.	Pink, mountain.
You are the queen of coquettes.	Violet, dame.
You occupy my thoughts.	Violet, purple.
Zealousness. Compassion.	Elder.
Zest.	Lemon.

CHAPTER XXXIV.

TOILETTE RECIPES.

To Remove Freckles.

SCRAPE horseradish into a cup of cold sour milk; let it stand twelve hours; strain, and apply two or three times a day.

One ounce of alum, ditto of lemon-juice, in a pint of rose-water.

Prepare the skin by spreading over it at night a paste composed of one ounce of bitter almonds, ditto of barley-flour, and a sufficient quantity of honey to give the paste consistency. Wash off in the morning, and during the day apply with a camel's-hair brush a lotion compounded thus: One drachm of muriatic acid, half a pint of rain-water and a teaspoonful of lavender-water, mixed.

At night wash the skin with elder-flower water, and apply an ointment made by simmering gently one ounce of Venice soap, quarter of an ounce of deliquated oil of tartar, and ditto of oil of bitter almonds. When it acquires consistency, three drops of oil of rhodium may be added. Wash the ointment off in the morning with rose-water.

Muriate of ammonia half a drachm, lavender-water two drachms, distilled water half a pint; apply two or three times a day.

Into half a pint of milk squeeze the juice of a lemon, with a spoonful of brandy, and boil, skimming well. Add a drachm of rock alum.

Mix lemon-juice one ounce, powdered borax quarter of a drachm, sugar half a drachm; keep for a few days in a glass bottle and apply occasionally.

To Remove Wrinkles.

Melt white wax one ounce to gentle heat, and add juice of lily bulbs two ounces and honey two ounces, rose-water two drachms and attar of roses a drop or two. Use twice a day.

Use tepid water instead of cold in ablutions.

Put some powder of best myrrh upon an iron plate sufficiently heated to melt the gum gently, and when it liquefies cover your head with a napkin and hold your face over the myrrh at a proper distance to receive the fumes without inconvenience. Do not use it if it causes headache.

To Remove Discoloration of the Skin.

Elder-flower ointment one ounce, sulphate of zinc twenty grains; mix well, and rub into the affected skin at night. In the morning wash it off with plenty of soap, and when the grease is completely removed apply the following lotion: Infusion of rose-

petals half a pint, citric acid thirty grains. All local discolorations will disappear under this treatment; and if freckles do not entirely yield, they will in most instances be greatly ameliorated. Should any unpleasant irritation or roughness of the skin follow the application, a lotion composed of half a pint of almond mixture and half a drachm of Goulard's extract will afford immediate relief.

To Remove Sunburn.

Milk of almonds, obtained at the druggist's, is as good a remedy as any to use.

Cold Cream.

Melt together a pint of oil of sweet almonds, one ounce of white wax, half an ounce of spermaceti and half a pint of rose-water. Beat to a paste.

Put into a jar one pint of sweet-oil, half an ounce of spermaceti and two ounces of white wax. Melt in a jar by the fire. Add scent.

To Cure Chilblains.

Rub with alum and water.

Put the hands and feet two or three times a week into warm water in which two or three handfuls of common salt have been dissolved.

Rub with a raw onion dipped in salt.

When indications of chilblains first present themselves, take vinegar three ounces, camphorated spirits of wine one ounce; mix and rub.

Hair-curling Fluid.

One of the fluids in use is made by dissolving a small portion of beeswax in an ounce of olive oil and adding scent according to fancy.

The various fluids advertised and recommended for the purpose of giving straight hair a tendency to curl are all impositions. The only curling-fluid of any service is a very weak solution of isinglass, which will hold the curl in the position in which it is placed if care is taken that it follows the direction in which the hair naturally falls.

To Prevent the Hair from Falling Off.

A quarter of a pint of cod-liver oil, two drachms of origanum, fifteen drops of ambergris, the same of musk.

Boxwood shavings six ounces, proof spirits twelve ounces, spirits of rosemary two ounces, spirits of nutmeg one-half an ounce. Steep the boxwood shavings in the spirits for fourteen days at a temperature of 60°; strain, and add the rest.

Vinegar of cantharides half an ounce, eau-de-cologne one ounce, rose-water one ounce. The scalp should be brushed briskly until it becomes red, and the lotion should then be applied to the roots of the hair twice a day.

Rye Tooth Powder.

Rye contains carbonate of lime, carbonate of magnesia, oxide of iron, manganese, and silica, all suita-

ble for application to the teeth. Therefore a fine tooth-powder is made by burning rye, or rye bread, to ashes, and grinding it to powder by passing the rolling pin over it. Pass the powder through a sieve and use.

Bandoline.

This essential for the toilette is prepared in several ways.

It may be made of Iceland moss, a quarter of an ounce boiled in a quart of water, and a little rectified spirits added, so that it may keep.

Simmer an ounce of quince seed in a quart of water for forty minutes; strain, cool, add a few drops of scent, and bottle, corking tightly.

Take of gum tragacanth one and a half drachms, water half a pint, rectified spirits mixed with an equal quantity of water three ounces, and a little scent. Let the mixture stand for a day or two, then strain.

Rose-water.

Rose-water may be made by taking half an ounce of powdered white sugar and two drachms of magnesia; with these mix twelve drops of attar of roses. Add a quart of water and two ounces of alcohol, mixed in a gradual manner, and filter through blotting-paper.

Lip-salve.

This indispensable adjunct to the toilette may be

made by melting in a jar placed in a basin of boiling water a quarter of an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of oil of almonds. Stir till the mixture is cool. Color red with a little alkanet root.

To Acquire a Bright and Smooth Skin.

Distill two handfuls of jessamine flowers in a quart of rose-water and a quart of orange-water. Strain through porous paper, and add a scruple of musk and a scruple of ambergris.

Tepid bath and harsh towel. Air and exercise. Tepid water and bran. Infuse wheat-bran, well sifted, for four hours in white wine vinegar; add to it five yolks of eggs and two grains of ambergris, and distill the whole. It should be carefully corked for twelve or fifteen days. Constant application.

Sticking-plaster.

Stretch a piece of black silk on a wooden frame, and apply dissolved isinglass to one side of it with a brush. Let it dry, repeat the process, and then cover with a strong tincture of balsam of Peru.

To Improve the Complexion.

The whites of four eggs boiled in rose-water, half an ounce of alum, half an ounce of oil of sweet almonds; beat the whole together until it assumes the consistency of paste. Spread upon a silk or muslin mask, to be worn at night.

Burns.

An application of cold, wet common whitening, placed on immediately, is recommended as an invaluable remedy.

Pimpernel Water.

Pimpernel is a most wholesome plant, and often used in European countries for the purpose of whitening the complexion; it is there in so high reputation, that it is said generally, that it ought to be continually on the toilet of every lady who cares for the brightness of her skin.

Take a small piece of the gum benzoin and boil it in spirits of wine till it becomes a rich tincture. Fifteen drops poured into a glass of water; wash and leave to dry.

To Soften the Hands.

Take half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, and boil them till they are thoroughly mixed. After the boiling has ceased, but before the mixture is cold, add one gill of spirits of wine and a grain of musk. Anoint the hands, draw on gloves, and let them remain till morning.

For Roughness of the Skin.

Steep the pimpernel plant in pure rain-water, and bathe the face with the decoction.

Mix two parts of white brandy with one part of

rose-water, and wash the face night and morning.

Take equal parts of the seed of the melon, pumpkin, gourd and cucumber, pounded until they are reduced to powder; add to it sufficient fresh cream to dilute the flour, and then add milk enough to reduce the whole to a thin paste. Add a grain of musk and a few drops of the oil of lemon. Anoint the face with this; leave it on twenty or thirty minutes, or over-night if convenient, and wash off with warm water. It gives a remarkable purity and brightness to the complexion.

For Rough and Chapped Hands.

Lemon-juice three ounces, white wine vinegar three ounces, and white brandy one-half a pint.

To Prevent Hair Turning Gray.

Oxide of bismuth four drachms, spermaceti four drachms, pure hog's lard four ounces. Melt the two last and add the first.

To Soften and Beautify the Hair.

Beat up the whites of four eggs into a froth, and rub thoroughly in close to the roots of the hair. Leave it to dry on. Then wash the head and hair clean with a mixture of equal parts of rum and rose-water.

To Remove Pimples.

Pimples are sometimes removed by frequent wash-

ings in warm water and prolonged friction with a coarse towel.

Sulphur-water one ounce, acetated liquor of ammonia one-quarter of an ounce, liquor of potassa one grain, white wine vinegar two ounces, distilled water two ounces. Bathe the face.

To Remove Tan.

New milk half a pint, lemon-juice one-fourth of an ounce, white brandy half an ounce. Boil the whole, and skim clear from scum. Use night and morning.

Cure for Corns.

One teaspoonful of tar, one teaspoonful of coarse brown sugar and one teaspoonful of saltpetre, the whole to be warmed together. Spread it on kip leather the size of the corns, and in two days they will be drawn out.

Take nightshade berries, boil them in hog's lard, and anoint the corn with the salve.

Chapped Lips.

Oil of roses four ounces, white wax one ounce, spermaceti one-half an ounce. Melt in a glass vessel and stir with a wooden spoon. Pour into a glass or china cup.

Remedy for Black Teeth.

Take equal parts of cream of tartar and salt;

pulverize it and mix it well. Then wash your teeth in the morning, and rub them with the powder.

To Clean the Teeth and Gums.

Take one ounce of myrrh in fine powder, two tablespoonfuls of honey, and a little green sage in very fine powder. Mix them well together, and wet the teeth and gums with a little every night and morning.

Pomade Against Baldness.

Take of extract of yellow Peruvian bark fifteen grains, extract of rhatany-root eight grains, extract of burdock-root and oil of nutmegs (fixed) of each two drachms, camphor (dissolved with spirits of wine) fifteen grains, beef-marrow two ounces, best olive oil one ounce, citron-juice one-half a drachm, aromatic essential oil as much as sufficient to render it fragrant. Mix and make into an ointment.

Cologne.

Take one gallon of spirits of wine and add of the oil of lemon, orange and bergamot each a spoonful, also add extract of vanilla forty drops. Shake until the oils are cut, then add a pint and a half of soft water.

Take two drachms each of oil of lemon, oil of rosemary and oil of bergamot, one drachm of oil of lavender, ten drops each of oil of cinnamon and oil of cloves, two drops of oil of rose, eight drops of

tincture of musk, and one quart of alcohol or spirits of wine. Mix all together, when it will be ready for use. The older it gets, the better.

Take one gallon of ninety per cent alcohol, and add to it one ounce each of oil of bergamot and oil of orange, two drachms of oil of cedrat, one drachm each of oil of neroli and oil of rosemary. Mix well, and it is fit for use.

Ox-marrow Pomatum.

Take two ounces of yellow wax and twelve ounces of beef-marrow. Melt all together, and when sufficiently cool perfume it with the essential oil of almonds.

Dentifrice.

The following is one of the best recipes for tooth-powder:—

Take of prepared chalk six ounces, cassia powder, half an ounce, orris-root, an ounce. These are to be well mixed, and may be colored with red lake, or any other innocent substance, according to the fancy of the user. This dentifrice is to be used with a firm brush every morning; the teeth should also be brushed before going to bed, but it is seldom necessary to use the powder more than once a day.

To Clean Kid Gloves.

Wash them with soap and water, then stretch them on wooden hands or pull them into shape with-

out wringing them; next rub them with pipe-clay or yellow ochre, or a mixture of the two, in any required shade, made into a paste with beer; let them dry gradually, and when about half dry rub them well, so as to smooth them and put them into shape; then dry them, brush out the superfluous color, cover them with paper and smooth them with a warm iron. Other colors may be employed to mix the pipe-clay besides yellow ochre.

Another.

Put the gloves on your hands and wash them, as if you were washing your hands, in some spirits of turpentine, until quite clean; then hang them up in a warm place or where there is a current of air, and all smell of the turpentine will be removed.

By rubbing gloves with a clean cloth dipped in milk and then rubbed on brown Windsor soap you may restore them to a very fair state of cleanliness.

How to make Shoes and Boots Waterproof.

Take neats' foot oil and dissolve in it caoutchouc (India-rubber), a sufficient quantity to form a kind of varnish; rub this on your boots or shoes. The oil must be placed where it is warm, and the caoutchouc put into it in parings. It will take several days to dissolve.

To Remove a Tight Ring.

When a ring happens to get tightly fixed on the

finger, as it will sometimes do, a piece of common twine should be well soaped, and then be wound round the finger as tightly as possible or as can be borne. The twine should commence at the point of the finger and be continued till the ring is reached; the end of the twine must then be forced through the ring with the head of a needle, or anything else that may be at hand. If the string is then unwound, the ring is almost sure to come off the finger with it.

To Loosen Stoppers of Toilette-bottles.

Let a drop of pure oil flow round the stopper, and stand the bottle a foot or two from the fire. After a time tap the stopper smartly, but not too hard, with the handle of a hair-brush; if this is not effectual, use a fresh drop of oil and repeat the process. It is pretty sure to succeed.

Cleaning Jewelry.

Gold ornaments are best kept bright and clean with soap and warm water, with which they should be scrubbed, a soft nail-brush being used for the purpose. They may be dried in box sawdust, in a bed of which it is desirable to let them lie before the fire for a time. Imitation jewelry may be treated in the same way.

To Clean Kid Boots.

Mix a little white of egg and ink in a bottle, so that the composition may be well shaken up when required for use. Apply to the kid with a piece of

sponge and rub dry. The best thing to rub with is the palm of the hand. When the kid shows symptoms of cracking, rub in a few drops of sweet oil. The soles and heels should be polished with common blacking.

Cleaning Silver.

For cleaning silver, either articles of personal wear or those pertaining to the toilette-table or dressing-case, there is nothing better than a spoon-ful of common whitening, carefully pounded so as to be without lumps, reduced to a paste with gin.

To Remove Grease-spots.

French chalk is useful for removing grease-spots from clothing. Spots on silk will sometimes yield if a piece of blotting-paper is placed over them and the blade of a knife is heated (not too much) and passed over the paper.

To Clean Patent-leather Boots.

In cleaning patent-leather boots, first remove all the dirt upon them with a sponge or flannel; then the boot should be rubbed lightly over with a paste consisting of two spoonfuls of cream and one of linseed-oil, both of which require to be warmed before being mixed. Polish with a soft cloth.

To take Mildew out of Linen.

Wet the linen which contains the mildew with soft water, rub it well with white soap, then scrape some

fine chalk to powder and rub it well into the linen; lay it out on the grass in the sunshine, watching to keep it damp with soft water. Repeat the process the next day, and in a few hours the mildew will entirely disappear.

To Remove Stains and Spots from Silk.

We often find that lemon-juice, vinegar, oil of vitriol and other sharp corrosives stain dyed garments. Sometimes, by adding a little pearlash to a soap-lather and passing the silks through these, the faded color will be restored. Pearlash and warm water will sometimes do alone, but it is the most efficacious to use the soap-lather and pearlash together.

Boil five ounces of soft water and six ounces of powdered alum for a short time, and pour it into a vessel to cool. Warm it for use, and wash the stained part with it and leave to dry.

Wash the soiled part with ether, and the grease will disappear.

Toothache Preventive.

Use flowers of sulphur as a tooth-powder every night, rubbing the teeth and gums with a rather hard toothbrush. If done after dinner too, all the better. It preserves the teeth and does not communicate any smell whatever to the mouth.

Certain Cure for a Felon.

Take a pint of common soft soap and stir in it air-slaked lime till it is of the consistency of glazier's

putty. Make a leather thimble, fill it with this composition and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

Cure for the Croup.

A piece of fresh lard as large as a butternut, rubbed up with sugar in the same way that butter and sugar are prepared for the dressing of puddings, divided into three parts and given at intervals of twenty minutes, will relieve any case of croup which has not already progressed to the fatal point.

Cure for Ingrowing Nails on Toes.

Take a little tallow and put it into a spoon, and heat it over a lamp until it becomes very hot; then pour it on the sore or granulation. The effect will be almost magical. The pain and tenderness will at once be relieved. The operation causes very little pain if the tallow is perfectly heated. Perhaps a repetition may be necessary in some cases.

To Remove Grease-spots from Woolen Cloth.

Take one quart of spirits of wine or alcohol, twelve drops of wintergreen, one gill of beef-gall and six cents' worth of lavender. A little alkanet to color if you wish. Mix.

To Clean Woolen Cloth.

Take equal parts of spirits of hartshorn and ether. Ox-gall mixed with it makes it better.

To take Ink-spots from Linen.

Take a piece of mould candle of the finest kind, melt it, and dip the spotted part of the linen in the melted tallow. Then throw the linen into the wash.

How to Darken Faded False Hair.

The switches, curls and frizzes which fashion demands should be worn will fade in course of time; and though they match the natural hair perfectly at first, they will finally present a lighter tint. If the hair is brown this can be remedied. Obtain a yard of dark-brown calico. Boil it until the color has well come out into the water. Then into this water dip the hair, and take it out and dry it. Repeat the operation until it shall be of the required depth of shade.

How to Wash Laces.

Take an old wine-bottle and cover it with the cut-off leg of a soft, firm stocking, sewing it tightly above and below. Then wind the soiled collar or lace smoothly around the covered bottle; take a fine needle and thread and sew very carefully around the outer edge of the collar, catching every loop fast to the stocking. Then shake the bottle up and down in a pailful of warm soap-suds, occasionally rubbing the soiled places with a sponge. It can be rinsed after the same manner. It must be rinsed well. When the lace is clean, then apply a very weak solution of gum arabic and stand the bottle in the

sunshine to dry. Rip off the lace very carefully when perfectly dry. Instead of ironing, lay it between the white leaves of a heavy book; or, if you are in a hurry, iron on flannel between a few thicknesses of fine muslin. Done up in this way, lace collars will wear longer, stay clean longer, and have a rich, new, lacy look that they will not have otherwise.

To Keep Hair in Curl.

To keep hair in curl, take a few quince-seed, boil them in water, and add perfumery if you like; wet the hair with this, and it will keep in curl longer than from the use of any other preparation. It is also good to keep the hair in place on the forehead on going out in the wind.

Putting away Furs for the Summer.

When you are ready to put away furs and woolens, and want to guard against the depredations of moths, pack them securely in paper flour-sacks and tie them up well. This is better than camphor or tobacco or snuff scattered among them in chest and drawers. Before putting your muffs away for the summer twirl them by the cords at the ends, so that every hair will straighten. Put them in their boxes and paste a strip of paper where the lid fits on.

Remedy for Burnt Kid or Leather Shoes.

If a lady has had the misfortune to put her shoes

or slippers too near the stove, and thus got them burned, she can make them nearly as good as ever by spreading soft-soap upon them while they are still hot, and then, when they are cold, washing it off. It softens the leather and prevents it drawing up.

To Clean Silks and Ribbons.

The water in which pared potatoes have been boiled is very good to wash black silks in; it stiffens and makes them glossy and black.

Camphene will extract grease and clean ribbons without changing the color of most things. They should be dried in the open air and ironed when pretty dry.

Soap-suds answer very well. They should be washed in two suds and not rinsed in clean water.

Take equal quantities of soap lye-soap, alchol or gin, and molasses. Lay the silk on a clean table without creasing; rub on the mixture with a flannel cloth. Rinse the silk well in cold clear water, and hang it up to dry without wringing. Iron it, before it gets dry, on the wrong side. Silks and ribbons treated in this way will look very nice.

To Choose Good Black Silk.

Pull out a thread of the filling and see if it is strong. If it stands the test, then rub one coner of the silk in the hands as though washing it. After this operation, if it be good silk, it will upon being brushed out, look as smooth as ever. If, on holding

it up to the light and looking through it, you see no traces of the rubbing, be sure the silk is good. The warp and filling should not differ much in size, or it will not wear well. If you choose a figured silk, let the figure be small and well woven in, else it will soon present a frayed appearance, and you will have to pick off the little tags of silk that will dot the breadths.

How to Wash a Nubia.

These pretty fleecy things are often ruined in the first washing. Yet it is possible to wash them and have them look almost as well as ever. First braid the tassels, then make a hot suds with fine castile soap, and instead of rubbing or wringing it with the hands, run it through the wringing-machine. Then open the nubia as widely as possible and spread it on some clean place to dry. A bed is a good place for this. After it is thoroughly dry take the braid out of the tassels, and the pretty little waves will be in them just as before washing. It is the rubbing and twisting of a nubia, or any knit article, which damages it, and makes it look old and worn instead of light and airy and fleecy, as it does at first. If any article of this kind is torn, it should be mended carefully with crewel or fine silk of a corresponding color. Then dampen the place repaired, lay a paper over it, and press the spot with a warm iron.

To take Stains out of Silk.

Mix together in a vial two ounces of essence of

lemon and one ounce of oil of turpentine. Grease and other spots in silk must be rubbed gently with a linen rag dipped in the above composition.

To Remove Acid-stains from Silk.

Apply spirits of hartshorn, with a soft rag.

How to Whiten Linen.

Stains occasioned by fruit, iron rust and other similar causes may be removed by applying to the parts injured a weak solution of the chloride of lime, the cloth having been previously well washed. The parts subjected to this operation should be subsequently well rinsed in soft, clear, warm water, without soap, and be immediately dried in the sun.

Oxalic acid diluted by water will accomplish the same end.

Protection against Moths.

A small piece of paper or linen moistened with turpentine and put into the wardrobe or drawers for a single day two or three times a year is a sufficient preservative against moths.

To Extract Paint from Garments.

Saturate the spot with spirits of turpentine, let it remain a number of hours, then rub it between the hands; it will crumble away without injury either to the texture or color of any kind of woolen, cotton or silk goods.

To Remove Stains from White Cotton Goods.

Scalding water will remove fruit-stains. So also will hartshorn diluted with warm water, but it will be necessary to apply it several times.

Common salt rubbed on fruit stains before they become dry will extract them.

Colored cotton goods that have ink spilled on them should be soaked in lukewarm sour milk.

For mildew, rub in salt and some buttermilk, and expose it to the influence of a hot sun. Chalk and soap or lemon-juice and salt are also good. As fast as the spots become dry more should be rubbed on, and the garment should be kept in the sun until the spots disappear. Some one of the preceding things will extract most kinds of stains but a hot sun is necessary to render any one of them effectual.

To Remove Spots of Pitch or Tar.

Scrape off all the pitch or tar you can, then saturate the spots with sweet-oil or lard; rub it in well, and let it remain in a warm place for an hour.

THE END.